MINUTES.

At a meeting of physicians, superintendents and friends of inebriate asylums, held in the parlor of the Young Men's Christian Association, New York, November 29, 1870, at 12 o'clock noon, the following named persons were enrolled:

Willard Parker, M.D., President, and D. G. Dodge, M.D., Superintendent of New York State Inebriate Asylum at Binghampton.

Hon. J. S. T. Stranahan, President, T. L. Mason, M.D., Consulting Physician,, L. D. Mason, M.D., Attending Physician, Geo. J. Bennett, M.D., Brooklyn, Director, and Rev. J. Willett, Superintendent of Inebriates' Home of King's County, N. Y.

W. C. Lawrence, Superintendent, Daniel Allen, R. K. Potter, Theodore Prentice, Directors of Washingtonian Home, Boston, Mass.

P. J. Wardner, M.D., Superintendent of Washingtonian Home, Chicago, Ill.

Albert Day, M.D., Superintendent of Greenwood Institute, Massachusetts.

Joseph Parrish, M.D., President of Pennsylvania Sanitarium at Media, Pa.

C. L. Ives, M.D., Professor of Theory and Practice of Medicine, Yale College.

Alonzo Calkins, M.D., author of "Opium and Opium Habit."

Dr. Willard Parker was called to the chair, and Dr. Joseph Parrish chosen Secretary.

On taking the chair, Dr. Parker, made the following

ADDRESS.

Gentlemen:—The purpose of this meeting is the discussion of the subject of inebriety, and its proper treatment.

It is not a *temperance*, but a scientific gathering, made up of men having charge of the asylums and homes already established in the United States, for the cure of the unfortunate victims of alcoholism.

In the beginning of the present century, insanity was regarded as a visitation of God's displeasure, and not as a disease, the subject of scientific investigation, and amenable to treatment.

To-day we know, from the statistics of accurate observers, that eighty per cent. of the cases of acute insanity treated, are restored to health and usefulness.

The important subject of inebriety is regarded now as was insanity some seventy years ago; the disease being considered irremediable, and its victims as forever doomed.

At the outset we are met by the inquiry:

I. What is alcohol?

The answer is—a poison. It is so regarded by the best writers and teachers on toxicology. I refer to Orfila, Christison, and the like, who class it with arsenic, corrosive sublimate, and prussic acid. Like these poisons, when introduced into the system, it is capable of destroying life without acting mechanically.

II. The character of alcohol being established, we investigate its physiological and pathological action upon the living system. It has been established that, like opium, arsenic, prussic acid, &c., in small doses, it acts as a mild stimulant and tonic.

In larger doses, it becomes a powerful irritant, producing madness, or a narcotic, producing coma and death.

III. It being settled that alcohol introduced into the system improperly, induces a general disease in that system, as well marked as intermittent fever, small-pox, or lead poison, the question here rises, can that disease be cured? The answer is affirmative. Inebriety can be cured. Like other diseases, however, subject to relapses.

IV. It will be the object of this meeting to inquire into the best mode of treating inebriety.

1. Whether the city or country offer more advantages.

2. Whether large or small institutions accomplish most cures in proportion to the number of patients.

3. What legislation, if any, is needed.

We may inquire also into the advantage of supplementing the asylums with homes in our large cities.

Finally, it must be the steady aim of this body to impart scientific truth, and thus enlighten the mind of the public, inducing it to move in its power, and demand protection against a disease, infinitely more destructive than cholera, yellow fever, small pox, or typhus, which are now so carefully quarantined.

The secretary stated that several gentlemen present had reported that they were in possession of papers to be read before the meeting, and it seemed desirable to arrange an order of business, that they may be properly presented; whereupon Dr. Wardner moved the appointment of a committee to prepare an order of business.

The chair appointed Drs. Wardner, T. L. Mason, and W. C. Lawrence, who retired for a few minutes, and returned with the following order for the essays, which was agreed upon:

1. The Pathological Influences of Alcohol, and the Nature of Inebriation, by N. S. Davis, M.D., of Chicago.

2. Philosophy of Intemperance, by Joseph Parrish, M.D., of Pa.

3. The Disabilities of Inebriates, by the inmates of the Pennsylvania Sanitarium.

4. History of Washingtonian Home, by W. C. Lawrence, of Boston.

5. Restraint as a Remedy for Inebriety, by D. G. Dodge, M.D., of Binghampton, N. Y.

6. The Relation of the Church to Inebriates, by Rev. J. Willett, of Fort Hamilton, L. I.

7. Inebriate Asylums in their Relation to Social and Political Economy, by Albert Day, M.D., of Greenwood, Mass.

8. Moral and Social Treatment of Inebriates, by P. J. Wardner, M.D., of Chicago.

Dr. Wardner was requested to read Dr. Davis's paper, as the latter was unable to be present.

Dr. T. L. Mason rose to notice the point in Dr. Davis's paper which refers to legal provisions for inebriates, and thought one great object of this meeting should be to consider the question, what can be done to procure legislation that shall recognize inebriety as a disease, as it does insanity, and make provision accordingly.

Mr. Stranahan rose to urge that intemperance should be announced by this meeting as a disease; that this fact being admitted, the next question should be, what can be done to cure and prevent it by individuals, by law, and by the common sentiment of the people, all of which would be influenced by the decisions of this body.

Dr. Parrish then read a paper on the Philosophy of Intemperance, and also a communication to this meeting from the inmates of the Pennsylvania Sanitarium, on The Disabilities of Inebriates.

The question of restraint incidentally referred to in the latter communication, elicited considerable remark.

Mr. Willett referred to the experience of the King's County Home, which was conducted without written rules; and though the class of persons received there are many of them taken from prisons and police stations, and some of them belong to what are known as the dangerous classes, he had no difficulty in controlling them without bars or locks.

Mr. Allen had the same views about restraint, and made an earnest appeal in favor of personal influence upon the inebriate. He was not to be controlled, but led, and if he could realize that efforts in his behalf were for his own good, and not for his punishment, he would appreciate them and be benefitted.

Mr. Prentice said that the people of Massachusetts had been educated up to the idea that intemperance is a disease, that it

was now acknowledged in the courts in that State, and that inebriates were to be treated as diseased persons, and not as criminals.

Mr. Lawrence then read his paper on The History of the Washingtonian Home at Boston.

Remarks were made by Drs. Wardner, Day, T. L. Mason, and Mr. Willett, on the importance of individual effort, and against legal punishment, which were strongly seconded by Mr. Prentice.

Dr. Dodge then read his paper on Restraint as a Remedy for Inebriety.

Adjourned at 4·30 till 8 P. M.

EVENING SESSION.

The meeting again assembled at 8 o'clock. Dr. Parker in the chair.

The first order of business was the reading of Mr. Willett's paper on the Relation of the Church to Inebriates.

Remarks were made by several members upon the influence that might be exerted by society to favor the restoration of inebriates; the fact that they were looked upon with suspicion, and constantly circumvented as a doubtful and uncertain class, had much to do with exciting the tendency to drink. If the church and religious associations would receive and foster such persons in their efforts, it was believed much more good would be accomplished, and it was thought that the Young Men's Christian Associations in all parts of the country, might accomplish great good, by attaching to their rooms, lodging houses for inebriates, where they could be taken, instead of to police stations.

Dr. Day read his paper on Inebriate Asylums as they relate to Social and Political Economy.

A discussion ensued on the question of the treatment of inebriate women in the same building with men.

Dr. Day reported having two ladies in his family, with seventeen men, who ate at the same table, and participated in becoming social amenities.

Mr. Willett spoke of the subject being one of great importance, and gave experiences from the King's County Home, where both sexes are included under the same roof.

Dr. Wardner read his paper on the Moral and Social Treatment of Inebriates. A discussion followed on the practice of holding social experience meetings, which was usual in some of the homes.

Dr. Parrish doubted the propriety of cultivating a tendency in inebriates to refer to their past lives, and make their experiences a subject of ordinary conversation. He feared the tendency of such practice was to cultivate looseness of expression which might lead to caricature and merriment. With his patients, he discouraged such allusions, and preferred that they should rather forget the past, availing themselves of every opportunity afforded by the present, to promote their improvement, and look forward to a better life. He did not deny that such intercourse might be useful, if guarded by the solemnities of a religious meeting, but otherwise should discourage it. He felt sure that public sentiment was often influenced against the inebriate by well-meaning and yet indiscreet advocates of temperance, who present inebriates as subjects of laughter, and make stories and jokes out of their misfortunes, and he hoped the influence of this meeting would be against such performances.

Dr. Day approved of such meetings, and in his early connection with the Home, they became an established part of the discipline and treatment which had continued since that time. He thought much depended upon men committing themselves, and that their influence was good upon others. He had found it to work well in Boston, but had not succeeded in establishing the practice when he took charge of the asylum at Binghampton, where it had never been adopted.

Mr. Lawrence found it to work well at the Boston Home, and more especially being in the city where the old inmates who remained steadfast, came to the meetings and strengthened the hands of the new and weaker ones. He discouraged any thing like merriment and caricature, being satisfied that loose conversations upon the subject among each other was injurious, while the earnest appeals of inebriates to each other, based upon experience, were beneficial.

On motion, a committee was appointed to report a plan of permanent organization to-morrow morning at 10 o'clock. Committee, Drs. Wardner, Dodge and Parrish.

Adjourned.

WEDNESDAY, 10 A. M.

Meeting assembled punctually, and President took the chair.

The Chairman of Committee on permanent organization made the following report, which was adopted:

PLAN OF ORGANIZATION.

1. The name of this Association shall be the American Association for the Cure of Inebriates.

2. Its members shall consist of Superintendents, Physicians, and Delegates from Boards of Directors of Institutions for the treatment of Inebriates.

3. Its object shall be to study the disease of inebriety, to discuss its proper treatment, and endeavor to bring about a co-operative public sentiment and jurisprudence.

4. Its officers shall be a President, one or more Vice-Presidents, Secretary and Treasurer; each of whom shall perform the duties usually assigned to such officer, and shall be elected at each annual meeting.

5. The annual meetings shall be held on the 2d Tuesday of November, at such places as may be agreed upon from year to year.

6. Special meetings may be called by the President, on his own motion, or at the request of two or more members.

On motion, Drs. Wardner, Dodge and T. L. Mason were appointed a committee on nominations for officers of the Association, who, after a few minutes absence, made the following report, which was unanimously adopted:

For President,	Willard Parker, M.D., of New York.
For Vice-Presidents,	C. J. Hull, of Chicago. Otis Clapp, of Boston.
For Secretary,	Joseph Parrish, M.D., Media, Pa.
For Treasurer,	Theodore L. Mason, M.D. of Brooklyn.

The following Preamble and Declaration of Principles were carefully considered and unanimously adopted:

Whereas the "American Association for the Cure of Inebriates" having met and considered important essays on the various relations of inebriety to individuals, to society, and to law, and having seriously determined to use their influence in all suitable ways, to create a public sentiment and jurisprudence, which shall co-operate with true methods for the recovery of inebriates, do make the following declaration of their principles:

1. Intemperance is a disease.

2. It is curable in the same sense that other diseases are.

3. Its primary cause is a constitutional susceptibility to the alcoholic impression.

4. This constitutional tendency may be inherited or acquired.

5. Alcohol has its true place in the arts and sciences. It is valuable as a remedy, and like other remedies, may be abused. In excessive quantity it is a poison, and always acts as such when it produces inebriety.

6. All methods hitherto employed having proved insufficient for the cure of inebriates, the establishment of asylums for such a purpose, is the great demand of the age.

7. Every large city should have its local or temporary home for inebriates, and every state, one or more asylums for the treatment and care of such persons.

8. The law should recognize intemperance as a disease, and provide other means for its management, than fines, station-houses and jails.

Dr. Wardner offered the following Resolution, which was unanimously adopted:

Resolved, that every Superintendent is requested to keep an accurate history of all cases admitted into their Asylums, touching the condition of the patient's history, when admitte d and while in the house, and enter all the items that may be gathered about their future life after discharge, and give the Association the benefit of such statistics, at each annual meeting.

In compliance with this resolution, Dr. Dodge and the Secretary were appointed a Committee to prepare a statistical table for use in all our Institutions, covering the history and condition of the inmates, and that this table be the basis of our statistical reports next year.

Dr. Wardner offered the following, which was adopted:

Resolved, that it is important to connect with our Asylums, some system of healthy and profitable employment for such patients as can be induced to labor, and that it should be carried on under the direction of the Superintendent.

Considerable discussion was had upon this topic. Dr. Wardner stated that the Directors of the Chicago Home had had the subject under discussion, but were at a loss to know how to proceed, and were waiting the action of this meeting.

Mr. Willett reported the experience of the Home on Long Island, where they have several means for mechanical occupations, including a printing press, and with inmates who are taken from the dependent classes, labor could be required, &c.

Mr. Prentice stated the practice of the Home in Boston to be, to receive men from the city who were inebriated, sober them, and allow them to continue their occupations, while they boarded and lodged at the Home—so that they were enabled to pay their board from their earnings; but that this plan could only be effective with persons who could find employment in Boston.

Dr. Parrish thought that for other classes of patients, there might be a system of mental training, that would be pleasing

as well as valuable in cultivating the judgment, and improving the will, and he hoped something would be evolved from our experiences at home that would meet this want.

Dr. T. L. Mason offered the following Resolutions, which were adopted:

Resolved, that the question of the cure of inebriates, is one which depends largely upon the sentiment and practice of the community.

Resolved, that when the inmates of Inebriate Asylums leave the care of such Asylums, it is the duty of their families, of the church, and of the people at large, to receive them without reproaches for their past lives, and give them encouragement and protection.

This subject was freely discussed, and a number of instances related, of men, who had left institutions with great promise of security and usefulness, but for want of being cordially received and aided, had become discouraged and relapsed.

Dr. L. D. Mason called attention to the fact that the opium disease required attention from this body. There are perhaps no institutions for inebriates, where opium cases are not sometimes admitted. At the Kings County Home there are several at this time, and he hoped the subject would receive the attention of the members before the next meeting.

Dr. Parrish exhibited a copy of a bill recently presented to the British House of Commons, and which he believed had passed that body, defining intemperance, and declaring that the man who drinks frequently or habitually, to such excess as to be unable to take care of himself, is of unsound mind; and town and county authorities are therefore authorized to erect asylums and take care of such persons. Our laws are at fault in this regard. They do not define what intemperance is, or what an habitual drunkard is, and do not generally authorize anybody to treat him as a diseased person.

The importance of having uniform legislation by the several

states of this country, was considered. The bill just read was on motion referred to a committee, with instructions to report a form of a law, next year. The chair appointed, Dr. T. L. Mason. Rev. J. Willet and Dr. D. G. Dodge.

Dr. Parrish also called attention to Dr. Davis's paper that was read at the first meeting. As Dr. Davis was not present, he hesitated to criticise a single point in the paper, and therefore said nothing about it when it was read, but he thought proper to elicit some expression on the subject before the meeting closed.

The paper seemed to favor the notion so often advanced, that alcohol in any quantity is a poison. He had heard it stated that a man who took a teaspoonful of alcohol, was a teaspoonful drunk, &c., and while he believed in the injurious effect of alcohol upon the healthy system, he had confidence in it as a remedy.

He had made experiments with the chromic acid test, but had not been satisfied with them. He had tried alcohol in cases of great prostration, and believed that it entered into the process of reparation in some way that he could not explain. One patient had taken while in his bed, during an attack, a pint of alcohol per day for three consecutive days, and his physician was unable to discover any trace of it in the exhalations or dejections. During the time, he took but little food, and was quite confident that the alcohol contributed to his support, and was the direct means of his recovery. The speaker believed that the *fusel oil* in the common drinks did a great deal of injury, as well as the alcohol. He had recently obtained fusel oil and made a counterfeit whiskey with it and water, in combination with a few aromatics and syrups, which an expert could hardly distinguish from the genuine article.

Dr. Calkins considered this a very remarkable scientific experiment, and hoped it would be published in some permanent form. He cited the example of a boat-load of wrecked seamen, one of whom used opium in small quantities as an antidote for hunger and thirst, and after several days tossing about on the ocean, he was the only one able to stand on his feet.

He argued that any poison may be taken in limited quantities, and with positively good effects in certain conditions.

Dr. Theo. L. Mason spoke on the same subject, and was quite prepared to endorse the sentiment, that in some conditions of the system, alcohol acted safely and beneficially.

Dr. Dodge did not believe that alcohol in small doses acted as a poison, but that these small doses frequently repeated, might awaken desires that were characteristic of the alcoholic appetite.

Dr. Parker said that opium, arsenic or any other poison taken in certain conditions and quantities, is healthful and proper, but beyond that acted as a poison. He believed it was the same with alcohol. In cases of disordered digestion and enfeebled nerve force, in proper quantities, it made men effective. He believed the apostle Paul was right in advising Timothy to restrict its use. It was good for the stomach but not for the head, and when the stomach needs it, the head will not suffer if the dose is kept within prescribed limits.

The discussion was in the best spirit, and the sentiment was apparently unanimous in favor of the utility of alcohol as a remedy in certain conditions of the body.

On motion of Dr. Wardner, the following Resolutions were unanimously adopted:

Resolved, that we thank the Young Men's Christian Association for the use of their parlor, and for the other courtesies extended to us.

Resolved, that we hereby express our thanks to Dr. Willard Parker for the genial and impartial manner in which he has presided over our deliberations; and to Dr. Joseph Parrish for his devoted and persistent efforts in this great and good cause.

The subject of publishing the proceedings and essays read to the Association being considered, Dr. T. L. Mason moved that the Secretary be authorized to arrange the minutes and papers for publication in pamphlet form, and that five thousand copies be published, the expense to be borne by the different Institutions represented.

It was agreed to forward to Dr. Mason, Treasurer, an allowance from each Institution, to meet the cost of publication, which it was supposed would amount to not less than five hundred dollars.

Dr. Parker made some interesting remarks on the commercial value of men, showing the loss to the community in labor and productiveness of inebriates, and commended the subject to the careful thought and study of all present. Whereupon he was, on motion, requested to furnish a paper on the subject to the Secretary for publication with the proceedings. (See page 73.)

Adjourned to meet next year in New York City.

JOSEPH PARRISH, *Secretary.*

The Secretary is authorized to state that the Association holds itself responsible only for the Declaration of Principles, resolutions, and motions agreed to, and reported upon its minutes. It has taken no official action on the essays, other than to order their publication as part of the proceedings of the meeting.

Communications concerning the Association, should be addressed to the Secretary, at Media, Pa.

ESSAYS.

A BRIEF PAPER ON THE PATHOLOGICAL INFLUENCES OF ALCOHOL, AND THE NATURE OF INEBRIATION.

BY N. S. DAVIS, M.D., PROFESSOR OF PRINCIPLES AND PRACTICE OF MEDICINE IN MEDICAL COLLEGE, CHICAGO, ILL.

There are no questions connected with the social interests of the human family more important than those which relate to the influence of intoxicating drinks. Whether we consider the vast pecuniary expenditure occasioned by their use; the impoverishment it helps to perpetuate among all classes; and the indirect effects upon the sanitary condition of individuals and communities; or whether we study their more direct influence over the moral, social, and physical condition of the consumer, we shall be overwhelmed with the magnitude of the subject, and astonished at the tenacity with which popular errors are perpetuated from generation to generation.

It is no part of our present purpose, however, to enter upon so broad a field of inquiry. But simply to offer a few suggestions in relation to the nature of *inebriation*, and the means that may be made available for its cure. For whatever differences of opinion may be entertained in regard to the propriety or impropriety of using intoxicating drinks, there is no escape from the fact, that such use tends so strongly to establish an appetite for more, that the number of inebriates among all classes of society is so great as to demand the serious attention of every good citizen.

It might appear to some superfluous to enter upon a serious inquiry into the *nature* of so familiar a condition as alcoholic inebriation. And yet we doubt whether there is any subject relating to the social interests of man, concerning which more mischievous errors exist in the popular mind. Perhaps four-fifths of the people at the present time, regard inebriation or drunkenness simply as a vice, a crime, or moral delinquency, arising from the abuse of those fermented and distilled drinks, which, properly used, are tonic, nutritive, and life-sustaining.

Hence, few things are more common, than to see a man or woman sipping wine, and at the same time expatiating upon the moral delinquency and social degradation of some neighbor, who by long continuance of the same process, has become an habitual drunkard.

But is inebriation really a crime or a disease? Is it a state of moral turpitude, or a morbid condition of the physical organization, induced by the action of a material agent brought in contact with such organization through the blood? It may be a crime to drink an intoxicating draught for the purpose of inducing inebriation, or with a full knowledge that such will be the result; in the same sense, that it is a crime to deliberately expose ourselves to such atmospheric changes as will very certainly cause an attack of rheumatism or pneumonia, or otherwise impair our health and usefulness.

But that the appetite for alcoholic drinks and the state of inebriation, are diseased conditions of certain organs or structures, is susceptible of clearest demonstration. To procure a full recognition of this fact by the community at large, is a step of paramount importance in preparing the way for the adoption of such measures as will either prevent or cure the disease. We cannot accomplish this object, however, without first establishing a correct knowledge of the nature and effects of alcohol, as the active ingredient in all the intoxicating drinks in common use, whether fermented or distilled. It is probable that a very large majority of the people, even at the present time, regard alcoholic drinks, when used with moderation, as tonic, nourishing, warming, and life-sustaining. To use the

language of another, they are regarded as the "conservators of strength in manhood and as the milk of age." These popular notions are strengthened, on the one hand, by the direct exhilarating effect of alcohol on the nervous system, and on the other by certain theoretical dogmas promulgated by Liebig, Johnston, Hammond, and others, who have boldly proclaimed alcohol to be either respiratory or accessory food. This class of chemico-physiologists simply point to the fact that alcohol, in its chemical relations, belongs to the class of Hydrocarbons; and that these substances, out of the living body, are capable of undergoing combustion by uniting with an additional proportion of oxygen; and straightway jump to the conclusion that, when taken into the system, they actually enter into such combination with oxygen, and hence become respiratory food. And yet, we search all their writings in vain for the first item of proof that their mere theoretical deduction is correct.

A more recent modification of the theories emanating from this school of writers makes alcohol not respiratory, but *accessory food.* It having been clearly proved, by the experiments of Boker and others, that the presence of alcohol in the system lessened the atomic changes and secretions in such a way as to diminish the loss of weight, by diminishing the sum-total of eliminations in a given time, it was at once assumed that this diminution of atomic changes in the tissues of the body, was equivalent to just so much nutrition or addition of new matter through digestion and assimilation; and hence the alcohol was declared to be accessory or indirect food; a fallacy that will be exposed in another place.

We have thus stated fairly the theoretical doctrines of this class of men, because their names are continually quoted as authority throughout all departments of our literature.

Let us now see how these theoretical assumptions and popular notions are sustained by a wide range of experiments and carefully observed facts.

First. Numerous chemical analyses of the blood and different tissues, made by different experimenters, show that when alco-

holic drinks are taken, the alcohol enters the blood and permeates with it every part of the body.

This position is now acknowledged to be correct by all classes of observers.

Second. An equally reliable series of experiments have shown that the alcohol undergoes no chemical change in the system, but is eliminated through the excretory organs, more especially the lungs and kidneys, within a few hours after it is taken.

This position has long been disputed, but it was finally fully established by the results of the well devised and carefully-executed experiments of Lallemand, Perrin, and Duroy.

Third. While the blood is circulating through the system, the alcohol diminishes the sensibility of the brain and nervous system in the same manner as other anæsthetics, and also retards the active changes in all the tissues; and consequently diminishes the sum total of eliminations or excretions in a given period of time.

The numerous and patient experimental investigations of Prout, Sandras and Boucherdet, Boker, Hammond, and others, have removed all doubts in regard to the truth of this proposition.

Fourth. By diminishing the atomic changes in the tissues of the body and the sensibility of the nervous system, the alcohol by its presence also diminishes the temperature, the strength, and the power of endurance. That its presence in the system reduces the temperature, was first fully established by the results of a series of experiments performed by myself in 1850, some of which I repeated in 1867. These experiments consisted in testing the actual temperature of the body every half hour, with a delicately-graduated thermometer, for three hours after a moderate drink of alcoholic liquor. The tests were applied to both wine and whiskey.

These results are confirmed by the observations of Magnus and others in Europe. That the presence of alcohol directly diminishes the strength and power of endurance, is proved, not only by the foregoing scientific investigations, but also by a large number of carefully-observed facts in relation to the re-

sults of labor, in civil and military life, and by the statistics of sickness and mortality.

Twelve or fifteen years ago an article was published in the *British and Foreign Medico-Chirurgical Review*, embracing a large amount of statistical information on this subject. At one place in England where a large amount of brick-making is carried on, and where the amount of each man's work, the number of days lost by sickness or otherwise, and the deaths, were made matters of record, the rules of the service allowed to every man a mug of beer at each meal.

But there were among the workmen quite a number who wholly abstained from the use of the beer or any other intoxicating drink.

An examination of the record showed that the average amount of work done, per annum, by the beer-drinkers was a large per centage less than that done by those who wholly abstained, while the number of days lost by sickness was greater. The same relative results have been shown in reference to every other species of manual labor where records have been kept sufficient to afford a comparison. The article to which we have just alluded to contained some interesting items from the reports of the Registrar-General of the British Army. At that time the soldiers of the army in the East Indies were allowed regular daily rations of whiskey; but there was some companies of pledged teetotalers, who faithfully declined the ration. On examining the details of the regular reports concerning sickness and mortality in that army, it was found that the ratio of sickness and mortality among the teetotalers was from five to ten per cent. less than for the rest of the army.

The history of our own army affords some facts of importance on this subject. Dr. Mann, a surgeon of excellent authority, who served with the army of the revolution, says: "At that period, during the Revolutionary War, when the army received no pay for their services, and possessed not the means to procure *spirits*, *it was healthy*. The 4th Massachusetts regiment, at that eventful period of which I was surgeon, lost in three years, by *sickness*, not more than five or six men. It

was a time when the army was destitute of money. During the winter of 1779–'80, there was only one occurrence of fever in the regiment, and that was a pneumonia of a mild form. It was observable in the last war, from December, 1814, to April, 1815, the soldiers at Plattsburg were not attacked with fevers as they had been the preceding winters. The troops during this period were not paid; a fortunate circumstance to the army, arising from the want of funds."

These may be said to be only negative results, but unhappily the history of the recent war for the suppression of rebellion furnishes some examples of a positive character. While General Cass was Secretary of War, several years since, the whiskey rations were discontinued in the United States Army, and coffee and sugar substituted. This has been the army regulation ever since. The army of the Potomac, in the spring of 1862, was subjected to great hardships in labor, and exposed to the extremely wet and malarious region of the Chickahominy. There was consequently much sickness and suffering. Under these circumstances, the commanding general issued an order on the 19th of May, allowing every officer and soldier one gill of whiskey per day; half to be served in the morning and half in the evening.

But the results were so manifestly injurious to the sanitary condition of the army, that in just thirty days the order was fully countermanded by the same general. Concerning this experiment in the Army of the Potomac, Dr. Frank H. Hamilton, one of the most eminent surgeons serving with that army, says:—"It is earnestly desired that no such experiment will ever be repeated in the armies of the United States. In our own mind, the conviction is established by the experience and observation of a life, that the regular routine employment of alcoholic stimulants by man in health is never, under any circumstances, useful. We make no exceptions in favor of cold, or heat, or rain, nor, indeed, in favor of old drinkers, when we consider them as soldiers."

For these and other facts bearing on this subject, see Dr. Hamilton's valuable work on Military Surgery, from page 70

to 75. Further facts of a striking and perfectly authentic character, bearing on this subject, may be found in one of the volumes of "Medical Inquiries and Observations, by Benjamin Rush, M.D.," in the chapter devoted to a comparison of the diseases prevalent in Philadelphia during ten years previous to the Rovolutionary war, with those of a similar period after the close of that war. Indeed, it were easy to fill a volume with facts and statistics showing that in every relation of human life, the use of alcoholic drinks, diminishes man's capacity to endure both mental and physical labor; increases his predisposition to disease; and shortens the average duration of life. And, although we have had our attention directed to this subject for thirty years, we have not found, either in the records of medicine or of general literature, a single statistical item calculated to prove the contrary. We have seen an abundance of *opinions* expressed of an adverse character. But *opinions* are not facts.

It is very common to hear that some sick or injured person has been kept up, or "kept alive," on brandy, or whiskey, or wine, for several weeks. But do those who make the assertion have any reliable means of knowing whether the sick person was actually kept alive by the alcoholic potion, or whether he lived in spite of it? The eminent Dr. Todd testified strongly to the sustaining and beneficial influence of alcoholic drinks in the low forms of fever, yet statistics show that in the London fever hospitals with which he was connected, the ratio of mortality increased *pari passu* with the increased use of alcoholic drinks as remedies. The able corps of medical attendants on the Bellevue and Emigrant Hospitals in New York also bore decided testimony to the utility of these liquors in the treatment of the same forms of fever, and used them largely. But the mortality was one in every five or six cases treated. The same fevers placed in tents with plenty of fresh air and nourishment, without a drop of alcoholic drinks in their treatment, gave a mortality of only one in seventeen.

The statistics of almost all epidemics show that those addicted to the use of intoxicating drinks are much more liable to be

attacked than those who abstain; and of those who are attacked, a larger proportion die. If alcohol takes no part in nutrition, but passes through the blood, disturbing the nervous sensibility and retarding the organic changes, some may be ready to ask why habitual drinkers of wine and beer grow fat and increase much in weight. We answer, that the presence of alcohol in the blood not only retards atomic changes in the tissues, but it diminishes the amount of oxygen taken in through the lungs. Consequently, the carbonaceous elements of the blood and tissues do not become oxidated as rapidly as when the alcohol is not present, and they accumulate in the form of *fat*. And this process is sometimes carried so far that the heart, liver, and kidneys undergo more or less fatty degeneration, constituting incurable forms of disease.

The increase of bulk and weight in these cases is not from an increase of natural nutrition, but a slow accumulation of hydro-carbonaceous material from retarded metamorphosis. The individual fattened under such influences invariably diminishes in physical activity and power of endurance, in proportion to the increase of weight. Those who imagine that to diminish the waste of the tissues by diminishing the atomic changes, is equivalent to the actual assimilation and addition of new atoms, forget that all the phenomena of life in the physical organization, are the direct result of such atomic changes; and that whatever diminishes these actually diminishes physical life, and to stop them is to stop life.

If the reverse were true, we should only need enough of alcohol, or some other agent, to stop the changes in our tissues altogether, and we would live on indefinitely, without the trouble or expense of eating.

The simple logical deduction from all the carefully-observed facts, in relation to this subject, is, that alcoholic drinks, when taken into the human system, circulate in the blood as foreign agents; and until eliminated or cast out through the excretory organs, produce a temporary exhilaration of the mental faculties, accompanied by diminished sensibility, temperature, strength, and atomic changes. And when these effects are

often induced, they result in a more or less permanent morbid or diseased condition of the gastric branches of the pneumo-gastric and ganglionic nerves, by which morbid impressions are transmitted to the censorium, constituting what is styled an appetite or craving for stimulating drinks. But the state here alluded to is not a mere appetite dependent on a morbid condition of the gastric nerves. On the contrary, the alcohol in the blood, permeating all the tissues by its strong affinity for albumen, modifies the play of vital affinity in such a manner as to retard those atomic or molecular changes which constitute nutrition, disintegration, and secretion. As soon as the direct anæsthetic effects of the alcohol have ceased by a failure to renew the dose, in persons whose tissues have been habituated to its impression, there comes a general feeling of uneasiness, an indescribable restlessness, often a sense of exhaustion; or, to use a phrase common to such persons, they "feel as though they could not live" without something to sustain them. It is this interference with the natural molecular changes, and the consequent morbid condition of the properties of the tissues generally, that so irresistibly impels the habitual drinker to continue his ruinous practice, more than a mere appetite or relish for the liquor itself.

The influence of alcohol on the properties and molecular changes of the tissues, leads to these ultimate results, according to the quality and quantity taken in a given period of time. If distilled spirits are used freely and continually, the alcohol so rapidly retards metamorphosis, and lessens the sensibility of the gastric nerves, that all appetite for food is lost. The processes of digestion and assimilation are so far suspended that the brain, as well as the other structures of the body, fails to receive a sufficient supply of new atoms to enable it to perform its functions, and in from two to four weeks, the individual is arrested in his career, by the supervention of delirium tremens. If the same kind of drinks are used daily, but in more moderate quantity, a certain amount of appetite and digestion is retained. Assimilation and nutrition continue, but in a more or less perverted manner.

The blood becomes slowly impoverished of its nitrogenous nutritive elements; the nervous and muscular structures become weakened by the deposit in them, of fat granules instead of their own proper substances; the liver, or kidneys, or both, undergo the same fatty degeneration; and thus, in a few years, we have developed that peculiar condition so well known as *chronic alcoholism*, or the alcoholic diathesis. But if fermented drinks, such as ale, porter, wine and beer are used, with only now and then a small quantity of distilled spirits, the quantity of alcohol in the blood will not be sufficient to cause impoverishment of that fluid, or rapid changes in nutrition and waste. Its presence, however, will so far lessen the interchange of carbonic acid gas for oxygen in the lungs, as to keep the carbonaceous elements of the blood constantly in excess, and the play of vital affinity in the tissues, slightly retarded. A slow but certain accumulation of fatty tissue will be the result, with a corresponding impairment of the nervous and muscular vigor. Eventually, however, the tendency to fatty deposits will be manifested in the liver, kidneys, muscular structure of the heart, and even the coats of the blood-vessels, especially of the brain; and life will generally be terminated between the ages of forty-five and sixty years, by apoplexy, cardiac failure, or dropsy, induced by hepatic or renal disease.

This hasty review of the well-known pathological effects of alcoholic drinks, shows results strictly in accordance with the deductions from experiments and the observed facts of every day life.

These deductions have a most important bearing on the question of how ought we to treat the inebriate? If the inebriate is the victim of a positive disease, induced by the action of an alluring and deceptive physical agent, alcohol; will any number of moral lessons addressed to his intellect, or any amount of denunciation hurled at his degradation and his vices, cure or reform him? Or will his arrest, arraignment in a police court, and extortion of the few dollars he has left as a fine, eradicate the disease that is preying upon the most delicate part of his organization? Abundant experience throughout the civilized

world answers these questions in the negative. The treatment demanded by the nature of inebriation, and the interests of humanity, is the same in kind as that awarded to the sick and the insane.

Instead of denunciations, fines, and imprisonments, the inebriate should be sent directly to an asylum, where he should receive thorough instruction in regard to the actual effects of alcoholic drinks on his physical as well as mental condition, in connection with such diet, medication, and employment, as a specially qualified superintendent should deem adapted to his case. The establishment of Washingtonian Homes and Inebriate asylums in Boston, Chicago, Binghampton, New York, and a few other places, is only the initiatory step in this great work. These institutions are adapted to the reception and treatment of such inebriates as voluntarily resort to them. But to reach the great mass of those suffering from the disease of inebriation, requires a thorough change in our jurisprudence.

The law must recognize the important fact that inebriation is temporary insanity, caused by the morbid effect of a physical agent on the brain and nervous system. Instead of arrests, petty fines, and temporary imprisonments in police stations, Bridewell, etc., ending only in a further demoralization and speedy return to the dram-shop, the law must provide well-appointed asylums, in which the victims of alcoholic disease can be legally placed, until, by the combined influence of correct instruction, abstinence, productive labor, and proper medication, the disease and morbid appetite are effectually removed. Such a change in the management of drunkenness would speedily work other changes of vital importance to society.

Alcoholic drinks, becoming directly associated with the idea of disease and mental alienation, in the public mind, would speedily come to be universally regarded in their true light as debilitating to body and mind, instead of tonic and life-sustaining. This would necessarily be accompanied by a corresponding change in the language of the physician at the family fireside, and in the phraseology adopted in the press and the current literature of the day. Such a change would do more to

discourage dram-drinking, and all its direful consequences, than all other measures combined. We hope, therefore, that the members of this Association will give to this subject all that thought and patient investigation which its importance demands.

THE PHILOSOPHY OF INTEMPERANCE.

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In considering the fact of the excessive use of intoxicating beverages and drugs, which is the occasion of so much damage to society, it seems proper that an effort should be made to reach public sentiment with a view of modifying the popular estimate of the causes of such excess, and of suggesting means by which they may be avoided.

Hitherto, intemperance has been considered mainly by moralists and jurists, who have treated it as a social offence, but who have not gone behind its visible manifestations, to seek for absolute and primary causes. Scientists, (on the other hand), have been supposed by some to be indifferent to their duty, by reason of the fact that the field has been pre-occupied by reformers, who, claiming to possess the remedy, have secured a large share of public notice, while the unobtrusive researches of science have been scarcely observed, except by the few who have been diligent in watching for every development of truth, from whatsoever source it may come.

I do not propose to enter the arena of polemic display, and take issue with the extremists of the present period, but simply to discuss this complex subject, from a standpoint which is most familiar to me.

In doing so I shall confine the definition of intemperance, to excess in the use of intoxicating beverages or drugs, and proceed at once to the consideration of

CAUSES.—In investigating these, a few pre-eminent historical facts are claimed as the basis of the inquiry, namely: Every country has its intoxicants.

Wherever the earth is capable of vegetable growth, there are qualities, (at least in some of these products,) which, under certain conditions, yield intoxicants.

Wherever there is human language, we hear in it, a voice which demands their use.

There is within certain men at times, a sense of need which claims something to exhilarate, strengthen, or compose. Nature furnishes a supply in quantities that may be exhilarant, roborant or anodyne, according to the dose taken, and the physical condition of the consumer.

It may be fairly stated, therefore, that a primary cause of intoxication in individuals, is a

CONSTITUTIONAL SUSCEPTIBILITY.—Perhaps there is no fact in physiological history more patent, than that certain admixtures of temperaments on the one hand, and certain departures from a healthy and temperate use of natural gifts on the other, originate unsound or deficient offspring; and it is to this fact that we owe the infirmities with which many persons are born into the world.

Blindness, deaf-muteness and idiocy, with all the grades of short and long-sightedness, hesitancy or stammering of speech, feebleness of intellect, or want of balance of mental powers, are so many indications of defects in the combination, or physiological adaptation of parents. Again, take the mental nature, with all its obliquities and perversities, its waywardness and infirmities, its eccentricities and oddities; and it is impossible to estimate the resulting effect of combination and defective training, upon each new generation.

Where there is a union of physical and mental imperfections in the same individual, is it not reasonable to anticipate extravagance or excess in certain directions? and a corresponding deficiency or weakness in opposite directions? Where there is a union of parents, each with qualities that do not react upon, and check each other, but are inharmoniously

developed, is it not reasonable to expect in the offspring, at least an equal departure from a normal standard?

Even the records of crime demonstrate this, as is seen by the following quotations. Dr. Thompson, resident surgeon of the general convict prison for Scotland, at Perth, states in a paper on the "Hereditary nature of crime," that, "Intimate and daily experience for many years among criminals, has led me to the conviction that, in by far the greater proportion of offences, crime is hereditary." He further states, that this congenital tendency, is in most cases, associated with some bodily defect, "such as spinal deformity, stammering, imperfect organs of speech, club foot, cleft palate, hare lip, deafness, congenital blindness, paralysis, epilepsy and scrofula."

The government Inspectors at Parkhurst, report the juvenile criminals, "as deficient in physical organization,—a large number, weak in body and mind."

At the Exeter meeting of the British Association in 1869, Dr. Wilson's paper on the "moral imbecility of habitual criminals," etc., states, that the cranial deficiency is also associated with real physical deterioration. Forty per cent. of all the convicts are invalids, more or less.

Hereditation.—The existence of a pre-disposition to diseases, is as familiar to the people at large, as any other fact in the natural history of the race. It is a part of every family record, and is recognized as a common belief, and why it should not be admitted in connection with this form of disease, it is difficult to conceive.

The idea that intemperance is sometimes hereditary, should not, however, be taken to mean that the mere *taste* for alcoholic liquors, is transmitted from generation to generation. By no means. It should rather be taken to mean, that some persons are born with temperaments and tendencies, which predispose them to seek such exaltation or relief, as is obtained from alcoholic stimulants.

Such predisposition is often exhibited by a sense of unrest and nervous depression. The patient is uneasy, with a deep longing for ease. He is unable to settle himself, and concen-

trate his powers upon his accustomed employment, because he is nervous, irritable, distressed, exhausted, discouraged, or what he calls "unstrung." He is suffering from the effects of an organization that he did not create, and from infirmities which he did not knowingly promote. He belongs to that class who are described by Maudsley in the following words: "Multitudes of human beings come into the world weighted with a destiny, against which they have neither the will nor the power to contend; they are step-children of nature, and groan under the worst of tyrannies,—the tyranny of a bad organization."

Law of Inebriety.—Inebriety, like most other diseases, has its law. A given proportion of people are blind, deaf, insane, idiotic, etc., and this proportion can be estimated with considerable accuracy in nearly all civilized communities.

Accidents have their law. About the same proportion of the people annually get drowned, or have their legs broken, or meet with mishaps of other kinds.

Specialists, who make a business of studying and arranging vital statistics, have demonstrated that a certain percentage only of insanity, fevers, rheumatism, and other diseases recover. These have their states or degrees also, which are recognized in their relation to the progress and results of treatment, so that intelligent and observing physicians, can, with some precision, say what proportion of cases of this or that disease, will be fatal.

Life-insurance specialists tell us how many people of certain temperaments, ages, habits of life, business, etc., die every year, and after long observation and comparison, they estimate the longevity of races and communities, with sufficient accuracy, to form the basis of immense and successful financial investments.

So intoxication from alcohol, has its law of origin, continuance and result, modified by constitutional temperaments, race, climate, etc., and must be studied in connection with such facts and circumstances.

If we now have before us the primary cause of intemper-

ance, and recognize a law which underlies its inception, progress and results, we have reached another phase of the subject, which I will now proceed to consider.

Intensity of Life.—Mortuary statistics have exhibited a large increase of diseases of the brain and nervous system, during the last generation, so that we are justified in assuming that there has been an increase, year by year, of nervous susceptibility in our race, which is clearly exhibited in the increased intensity of American life.

The haste with which we live, is not merely an impulsive, erratic, short-lived haste, but it takes the form of method, of business system, and has infused an impetuous inspiration into the whole texture of society.

The pressure upon the brain of children by a forcing system of education, the subsequent tax upon the supreme nervous centre, in the struggle for wealth, power or position; the unhealthy rivalry for display, and all the excitements which produce the "wear and tear" in our life, are so many means of exhausting nervous energy, and producing a condition that demands relief.

As an illustration of the fact that there is a connection between excitements and the desire for stimulants, I may refer to games, races, parties, elections, etc., as being occasions when drinking is almost universally practiced to excess.

To the same fact, may be largely attributed, not only the increase of intemperance, but an increase of its violent and outrageous forms.

Let us now review the evidences of disease as we have seen them, up to this point.

There is a sense of physical or mental *unrest*, which may result from hereditary infirmity or predisposition; from an undue exercise of the intellectual or emotional powers; from business trials or domestic discontent, and from a variety of other causes. There is a desire for speedy relief, and a strong tendency to seek artificial support in the most convenient form, which is alcohol. It now becomes evident, that the will-power is defective; for notwithstanding the knowledge of the danger

of resorting to alcoholic stimulants, the popular condemnation of the practice, and the inward convictions on the subject, there is an overwhelming impulse which drives its victims to indulgence. As the result of indulgence, there is intoxication, which has its varieties and stages, and the symptoms of which, are too well known, even to the unprofessional observer, to need description.

The Will.—We should pause here to consider the will, not merely because of its importance in the history of the subject, but as a key to the subsequent treatment.

There is a certain pravity of will that is characteristic of the class of persons we are now considering.

A wide distinction exists between the term here used,—pravity, and *de*pravity, and it is important that this distinction be maintained. Depravity of will signifies a state of natural debasement, without any cause. It precludes the idea of a cause. Pravity of will signifies a departure from a right purpose, and implies a *cause* for such departure; hence it is a disordered, enslaved will; the cause of which, may be in a limited or inharmonious organization; or it may result from the ignorant or reckless indulgence of modes of life, or habits of thought, which deteriorate the moral sense, and blind the conscience.

This impaired will is frequently among the first indications of the infirmity which results in intemperance. I do not mean that it appears *only* after men have become confirmed in habits of inebriety, but frequently as a primary defect. Such persons are so organized by nature, or so warped by early training, that a life of unsteadiness is a legitimate sequence, which is as much beyond their control, in a state of ignorance of their condition and circumstances, as other infirmities or diseases are, the incipient nature and causes of which, are either unknown or misunderstood.

There can be no question among physiologists, that this condition of the will, may result from pre-natal and constitutional causes.

It is quite natural however, that persons who are unaccus-

tomed to investigate the philosophy of physical causes, should fall into the error of arranging these symptoms in the reverse order, as follows: first, drunkenness; second, an increased appetite; third, a loss of will; fourth, a diseased condition of body or mind. If our philosophy be true, we have primarily, a defective condition of body or mind, and an impaired will, among its earliest evidences; then an appetite, and lastly, drunkenness with all its resulting evils. Many illustrative examples might be given, but the limits of this paper will not admit of it.

In view of the foregoing conclusions, we are next called to consider the

Relation of the Inebriate to Society.—First, as to his responsibility. It is neither our province, nor our right, to determine the question of personal sin in individual cases. This belongs to the Searcher of hearts.

We may judge, however, of the class of persons we are now considering, in their relation to society, because we are a part of the social organism, and are related to them, and they to us in the compact.

We may judge of the nature of crime, because human law defines what crime is, sets bounds to human conduct, and places us together on an equal footing. If I have read Blackstone intelligently, it is one of the functions of law, to command what is right, and prohibit what is wrong, to establish boundaries between them, and declare methods by which it shall command the one, and prohibit the other. In the words of the great jurist himself: "The declaratory part of the municipal law, has no force or operation at all, with regard to actions that are naturally or intrinsically right or wrong." In other words, human law acknowledges itself inferior to the Supreme law, which the Creator has incorporated with the very constitutions and nature of men.

Blackstone teaches also, as concerning crimes and misdemeanors, which are "forbidden by the Superior law, and therefore termed '*mala in se*,' such as murder, theft and perjury," that they "contract no additional turpitude from being declared unlawful by the inferior legislature."

So, "duties receive no stronger sanction from being declared to be duties, by the laws of the land."

When drunkenness is the result of a deliberate perversity or recklessness of will, it invariably carries with it its own punishment.

It is in the nature of the relation between human consciousness and its Divine Author, that it should be so, and in this sense, human law can take no cognizance of it.

When drunkenness is the result of an impaired moral nature, or of a defective physical organization, and thus becomes the expression of an unbalanced system, that may develop itself in this form, in melancholy, or mania, or in any other shade of insanity, (whether such condition be congenital, or induced by false views and habits of life,) it is to be considered as a disease, and treated accordingly.

When it occurs from any cause whatever, be it a personal sin, or a disease, and affects the peace and safety of the community, it becomes a social offence, and is amenable to law.

Private debauchery, chronic intoxication in secret, the law does not recognize. Here I quote again from Blackstone, who says: "Let a man therefore be ever so abandoned in his principles, or vicious in his practice, provided he keeps his wickedness to himself, and does not offend against the rules of public decency, he is out of the reach of human law."

I therefore submit that we have the strongest possible hold of the subject, when we treat

Intemperance as a Disease.—With this view of it before us, we may penetrate to the great nerve centre, and study the action of its forces upon other parts of the body. We may estimate, (to some extent at least,) the operation of the will, and determine how far it may be impaired, (if at all,) by prenatal or more immediate causes.

We may embrace the entire scope of human physiology, scrutinize the complex relation which it bears to the moral and mental being, and observe the reactions of these upon each other, which all admit, materially affect the conduct of men.

In doing this, there need be no controversy with the doctrine of sin or crime; no compromise of the highest position in morals or religion; no conflict with human law.

I claim therefore for inebriates, that they should not be made exceptions to the ordinary rule, as it relates to the entire class of invalids. Insanity is traceable to excess or irregularity of some kind. It may originate in purely constitutional causes, or supervene upon organic disease. The same may be said of intemperance.

The common ills, such as rheumatism, gout, consumption, etc., are all traceable, either to direct hereditary taint, or to the accident of exposure, fatigue, etc. The same may be said of intemperance.

The ordinary varieties of disease which affect chiefly the digestive organs, as dyspepsia, cholic, cholera, etc., are traceable either to some prior infirmity of body, or to imprudence in the use of the "goodly fruits of the earth." The same may be said of intemperance.

Society provides costly institutions of magnificent proportions and expensive adornments, to win and recover the insane, and the people are proud of these beneficent expenditures.

With equal munificence, it provides hospital care and skillful service for other classes of sick persons, even with the fact before us, that such sickness is the result of violated law, somewhere in the ancestral line, if not in the individual sufferer.

I submit, therefore, that while we acknowledge the original causes of diseases, and even of crimes, to lie behind their more immediate and apparent antecedents, we should take the facts of history and experience, as related to intemperance, and embrace it in the same category.

If either a disordered nutrition or sensibility, be the concomitant of a hereditary neurosis, which leads men to alcoholic excess, (and no physician will doubt this,) upon what principle can this class of persons be excluded from the common ranks of men who are diseased, while we attribute to the same causes, a variety of other diseases, which only take dif-

ferent forms, because different parts of the nervous fabric are affected?

With these considerations and conclusions before us, we are prepared to enter upon the consideration of treatment.

Temperance Societies.—We have among us the various temperance organizations, which without exception, I believe, require of their members subscription to a pledge of total abstinence from all intoxicating beverages.

These societies are in part composed of persons who have never been addicted to inebriety, and for whom the signing and keeping of a pledge, is comparatively an easy thing. But few inebriates however remain long as members of such societies. The reason is plain.

If the will-power is sufficient to enable a man to keep the pledge, it is strong enough to preserve him in paths of sobriety without the pledge; and while it may act as an important deterrent means in individual cases, the history of intemperance does not justify the conclusion, that it can be relied upon as a remedy.

Nothing is more common, than for inebriates to pledge themselves, under circumstances of the utmost solemnity, never again to touch intoxicants, and yet they break the pledge as readily as they take it. Not that they are indifferent to its obligations; not that they do not desire to keep it, but that they are impelled by an invincible and inflexible law of their organization, to seek relief in the use of intoxicants, even when they know them to be destructive.

The very terms of the pledge are an admission of its weakness. It allows the use of intoxicating liquors as a medicine, and thus opens the way for abuse. Even if they are taken as a medical prescription, they enter the stomach, and may be used by the gill, as a daily draught, just as many persons of feeble organization, take iron and arsenic, or Congress water, or bitters, day by day, for the purpose of increasing the tone, or modifying the direction of the vital forces. This is exemplified by the fact, that so many pledged persons relapse into inebriety by this very practice of medication.

Again, as belonging to the same class of measures,

Prohibitory Legislation has been adopted in some states; and it may be said with truth, that where prohibitory laws are operative, the sale of certain kinds of alcoholic liquors, as cider, beer, etc., is allowed, and the legitimacy of the public demand for stimulants, is thus admitted.

Not only do prohibitory laws permit the use of certain intoxicating beverages, but of drugs from the apothecary, which are common intoxicants. The various bitters, cordials, syrups, essences and tinctures, which bear the name and appearance of medicines, are not only used as intoxicating drinks where there is prohibition, but where there is not, these compounds are sold at the public bars alongside of whiskey, brandy and gin, and are classified by drinkers and vendors, as common intoxicants.

Such legislation, therefore, must be regarded only as regulating in its tendency, being a mere step in advance of the license system.

The one *assumes* to be restrictive, the other, prohibitory, but as each fails of accomplishing even its limited purpose, neither can be radically curative.

For more than two centuries, kings, popes, emperors and republics, have attempted to put an end to this evil by legal authority. The ancient Romans had a statute prohibiting even the culture of the vine. Mohammed denounced wine for his subjects. Charlemagne inflicted punishment upon drunkards; for the first offence, scourging in private; for the second, in public; and for the third, *death.* In the reign of William and Mary, the manufacture and sale, as well as the intemperate drinking of alcoholic liquors, was a misdemeanor, punishable by fine and imprisonment.

These facts are simply alluded to, and many others might be presented, for the purpose of placing them in contrast with the common experience of mankind, which confirms the deeper and broader facts, that lie hidden in the mysteries of our nature; for what our instincts or our necessities demand, and Providence supplies, *law* cannot prevent us from obtaining.

It is not in the nature of law to penetrate to the causes of this evil; and until we reach causes, we can never apply successful remedies.

Next in the order of reform movements, are

Institutions for the Cure of Inebriates.—Of these there are several in this country. They have had to contend on the one hand, with an uninformed public sentiment, as to their principles and plans; while on the other, the class of persons committed to their care, have been regarded as incorrigible, and abandoned as such, by society.

Two principles have been recognized in the establishment and conduct of these institutions; namely, compulsion and freedom; and to the interesting view of the subject involved in this difference, I will now call your attention. It is not to be denied that many inebriates have fallen so low, that they are not in a condition to judge what is best for them. There are others who are fully conscious of the injury they are doing to themselves and to society, and who desire to recover. For the former, the law should provide protection of person, property and family. Wives and children should not be compelled to suffer the loss of property consequent upon the dissipation of the husband or father. Society owes it to the dependent family, that their interests should be defended.

This principle of law is already recognized, and there is no reason why it should be punitive or vindictive, but in its provisions and terms, it may be generous and salutary to all concerned. It is beneath the dignity of law, to reproach the unfortunate, and unbecoming the Christian sentiment of the age, to attach censure to the infirm and wayward.

Hitherto it has been the practice to commit such persons to asylums for the insane, and I cannot forbear in this connection a few remarks upon this subject.

Insanity.—Perhaps there has never been a period in our history, when the people were more alive to a sense of their personal rights than now.

Suits at law have not been unfrequent, for the purpose of determining the relative rights of such institutions, and of

citizens for whom they are provided, and yet the law gives no absolute definition of insanity.

Experts in this field of inquiry, furnish the public with but little light on the subject, and to practicing physicians and magistrates, is mainly left the settlement of questions involving the plea of insanity.

Are inebriates, as a class, insane? In answer to this question, I introduce an extract from a report on "Intemperance as a Disease," read before the Medical Society of Pennsylvania, in June, 1869.

"To answer this question logically and fairly, we must distinguish. The word insane, according to its etymology, means unsound, and in this indeterminate sense is often loosely used. If this broad definition be accepted, every man who exhibits disordered mental action, is insane. Under it, is embraced not merely the drunkard, but all human beings. To use the word in this sense therefore, would be manifestly unreasonable.

"Men who are intemperate, either from opium or brandy, are not in the majority of cases, men of insane intellect.

"Medical observation and diagnosis have, we think, distinctly proved that the diseased portion of the mind in such cases is chiefly of the *will, not the intellect. They know, but are impotent to perform.*

"An able medical writer, Dr. John Reid, in speaking of nervous disorders, says: 'We often act upon the ill-founded idea that such complaints are altogether dependent upon the power of the will, a notion, which in paradoxical extravagance scarcely yields to the doctrine, that no one need die, if with sufficient energy he determined to live.'

"An intoxicated man may have hallucinations, be troublesome and even violent, but such irregularities are analogous to symptoms of mental disturbance that are frequently witnessed in the course of acute diseases—as the delirium in fever, and in the various forms of cerebral inflammation,—and which passes off in a few hours or days, without the patient being considered insane.

"Hallucinations and illusions may exist without insanity. They do not necessarily involve perversion of intellect or judgment.

"Indeed, the reason may be quite clear, and competent to discover the existence and causes of those sensations, without being able to control them.

"Writers upon this subject, speak of 'insanity of the will,' by which they mean a perverted will, that prompts to extraordinary acts which the insane person commits with full intent and matured design, and enjoys satisfaction with the result, however distressing or dreadful it may be to others.

"Many inebriates *will* to abstain from excess in the use of intoxicants, and indeed determine to abstain totally until the occasion presents which controls the will, but does not pervert it. They act in opposition to it.

"They are captives, and the will yields to the insatiable demand of physical unrest and depression, or moral infirmity. When it is over, they are stung with the bitterest remorse, and sink into the deepest penitence and sorrow. Such however are not the fruits of insanity. If these propositions be true, it is clear that institutions for insane persons, are not the best means for the restoration of the class we are considering, and we think we have the concurrent judgment of most, if not all, *experts* in the department of insanity, in support of this opinion."

It seems clear, therefore, that even confirmed and incurable inebriates, cannot, with any show of consistency, be committed to lunatic hospitals, and no other reason need be assigned for such an opinion, than that they are *not insane.*

Asylums should be provided, where they can have every opportunity for cultivating the will by its guarded exercise, and of such employments as may be suited to their condition, and thus be enabled to spend the remainder of their lives in security and sobriety, without any interruption to the peace of the community, or of domestic happiness. Such persons are more numerous than many suppose, and there is every reason to believe, that an institution life will be the happiest for them-

selves, and the safest, and most economical for the Commonwealth.

Physical restraint is but seldom necessary even for this class, and should be employed as a remedy, rather than a punishment. When it is required, the patient should be placed in a hospital building or ward, and treated as other sick people are, during paroxysms of periodic disease, or relapses from convalescence.

With inebriates who are not so far gone, the case is quite different. They need places of resort, where they can go without any compromise of their personal freedom, or self-respect, and place themselves under supervision and guidance. In doing this, they should agree to such a course of life as may be prescribed for them, in the same manner as they would consent to the curriculum of a college, or to the discipline of a gymnasium. Such an agreement would of course imply an admission of their weakness, and of confidence in the proposed remedy, which should be maintained by efforts on the part of the institution, and never violated.

Time will not permit an examination in this place, of the conduct of institutions, or of their results in detail.

It is sufficient to have referred to the different principles of management which are essential to the subject, and I shall now proceed to a few concluding remarks.

Conclusion.—In the light of the facts already declared, we cannot avoid a view of intemperance, that offers more vulnerable points of attack, than we have been accustomed to observe from a single standpoint.

We have seen that the demand for alcoholic stimulants is coincident with humanity, irrespective of climate, nation, or form of government. Hence it is the basis of a commerce, that is co-extensive with the world. All history has determined that any successful attempt to regulate the traffic, must be in harmony with the public taste.

The sentiment of the people, and not partisan statutes, will of necessity regulate both the demand and supply.

I submit therefore, whether the logic of history and science,

does not lead us into contact with remote causes, as the starting point of efforts at renovation; and whether we have not been at fault in supposing it possible to reform society, by legislating in behalf of special virtues, without aiming toward the region of all the virtues.

An earnest protest is demanded against all excesses which enervate the nerve force; against all excitements which tend to impair the moral sense; and against every habit which engenders infirmity in one generation, in order that the next may be secured against the evils resulting from such excesses.

The immediate channel that seems to be open for such a protest, is the press; and the direct source of experimental knowledge on the subject is to be found in the several institutions for the cure of inebriates. These should be so many centres of light and information, from which may radiate the truth, which our people, who are already scourged to sadness by this evil, are eagerly waiting for.

A literature founded upon scientific observation and experience, would largely influence the pulpit, the stage, and, more important than all, the common school; and a popular education, based upon such facts, could not fail to accomplish good, while science and Christianity would gain new courage to join their kindred ministries, in the work of renovation and reform.

DISABILITIES OF INEBRIATES.

A COMMUNICATION FROM THE INMATES OF THE PENNSYLVANIA SANITARIUM.

GENTLEMEN:—We are aware that in offering to you our views upon the grave subjects, whose discussion has brought you together, we occupy the position of the condemned criminal, who, his case having been adjudicated, is simply *pro-forma* asked what he may have to say, ere the already determined sentence be passed; and yet we trust, in appealing to you as our advocates, we have come to those whose careful examina-

tions, enlarged knowledge, and generous motives, have enabled them to set aside hasty conclusions, and common prejudices; and that through you, we may appeal again to the bar of public opinion, with the hope of a kinder hearing, and a revised judgment, which may perhaps be productive of higher good.

In common life, so intimately mingled is the vice of intemperance with some of the offences of the professional criminal, that to most persons they are but synonyms. The one is but too often added to the crimes of the other, and appearing as they do, thus yoked, in our courts and penitentiaries, it is hardly strange that even the good and virtuous should esteem them identical. It is not necessary that we should deny this with reference to ourselves; for neither our friends, nor our worst enemies, will make against us this charge.

Doubtless, to ourselves, as well as to others, the cause of our condition is a mystery. We have all been educated with a deep respect for religious obligations, which we still retain, some of us having been church members. Some few have been accustomed to the use of alcoholic stimulants in our homes, and find ourselves victims to their power, while other members of our families, brought up under the same influences, have escaped unharmed, and are now occupying active positions in the busy world, still indulging more or less freely, and with apparent impunity, the appetite which has been *our* ruin.

Some of us in our early business life, were taught to believe, that an open-handed liberality, and the free offer of the glass to our customers, was necessary to success. Others remember that in the pursuit of our professions, in the freedom and irresponsibility of a student's life, we were surrounded by those, who joined freely in the convivialities of the drinking saloon, and wine supper; and now, as we look around, and ask for our quondam companions, we find a few, and they perhaps the most brilliant and beloved of our circle, conquered by our common foe; but the large majority have thrown off the wild habits of those days, and are now settled in their various homes, in successful business.

These are simple facts that startle us, as we recur to our

own unenviable situation, with the question, why? Gentlemen, we do not attempt to answer. We ask of you, our judges, to reply.

Were they upon whom the tower in Siloam fell, the worst of criminals?

It is not our intention here however, to argue the question of criminality. While we confess to our full share of human weakness and sin, and acknowledge our unfortunate dependence upon society and friends, for protection and relief, we have nevertheless an inalienable conviction of our right to share in common with others, the elevating influences of our Christian civilization. Has society extended to us this right? In order fairly to answer this question, we respectfully submit for your consideration the following propositions.

1. That a social ostracism is practiced towards us, which is not practiced towards other members of families or society, who have vices and diseases, that are equally offensive to morals, and equally damaging to the community.

2. That church ostracism in many instances, deprives us of the very sympathies and forces, that should combine, for our relief and restoration.

3. That we suffer from legal disabilities, by which offences committed in a state of unconsciousness from intoxication, are on this account punished with more severity; while the same offences committed during the unconsciousness resulting from insanity, or other diseases, are mitigated or excused, on account of the same.

4. That our sorrows and sins, are made texts for sermons; our symptoms and misfortunes are caricatured by lecturers and performers, and we are exposed alike to odium and ridicule; which has a most depressing and damaging effect upon our mental and moral nature, and directly predisposes to results against which we would guard.

5. That we are expected to change or overcome our constitutional tendencies, and reform our lives, under a degree of pressure from all classes of the community, such as is brought to bear upon no other class of individuals.

6. That in view of these facts, we need places of refuge, or asylums where we may escape the depressing influences to which we have referred, and where for a time, freed from the temptations and associations amidst which we have been led astray, we may regain that moral tone, and power of will, which can alone fit us for the duties and responsibilities of life.

As expressing our views upon the character and conduct of such institutions, and the modes by which they may best attain their objects, we take leave to quote the following remarks from the annual report of our President, Dr. Parrish.

"Imposing public edifices, with surrounding walls and guarded gates, for the purpose of separating their inmates from the heart of the community, may be well enough for convicts or maniacs; but for men of feeble will, or perverted tastes, or depraved appetites, or exhausted energies, or depressed spirits, such imposing structures are needless.

"It is a fact which is essential to our civilization, that there are classes of persons who must be separated temporarily from the active duties of life for the common good. Inebriates constitute such a class. Their separation however, should be as little like separation, as circumstances will permit; and therefore, the buildings which they are to occupy, should be as much like their homes, or homes which men are ambitious to possess and enjoy, as possible.

"Human sympathy is a blessed messenger to the needy, even as an occasional visitor; but when it is the presiding and ruling genius of an institution, it becomes a perpetual benediction, that does more to soothe the asperities of a disordered mind, and elevate the struggling manhood of a degraded spirit, than any other impulse or sentiment of the race.

"It cannot be found in solitude, or in isolation from normal influences. Apart from the circle of legitimate family life, and the Christian surroundings which beautify and sanctify such a life, it can only be approximated among separated and classified unfortunates, in family buildings, with a united head, a family table, and a family altar.

"But few persons are competent to appreciate the effort it

costs an inebriate to submit to the regimen of a reformatory institution; and fewer still can fully apprehend the value of such an effort to the individual himself.

"By the practice of self-control, and self-denial, his moral nature and self-respect are both improved, and he realizes that he is commanding the admiration and encouragement of those who are interested in his behalf.

"There is a heroism in such voluntary struggles, which is the earnest to such men, of ultimate conquest, and they should have the unremitting aid and counsel of all good persons."

In conclusion, gentlemen, our object has not been, in this hastily prepared paper, to elaborate the propositions presented, or to point out definitely what course of action will be the wisest.

To do so, would require a clearness and breadth of intellectual power we do not claim; and after all, this must be the result of long extended, practical experience. We earnestly desire that the spirit of your counsels may be just and right, and sincerely hope that through them, society and government, may be so led, that while relieving them of one of the most terrible evils uncontrolled appetite inflicts, the victims themselves may be gently led back to the prodigal's home; that they, whose possession has seemingly more than equalled that of the ancient maniac of the tombs, may yet be found sitting at the feet of Divine Wisdom, clothed, and in their right minds.

Respectfully submitted.

* * *

EXPERIENCES AT THE WASHINGTONIAN HOME, BOSTON, MASSACHUSETTS.

BY WILLIAM C. LAWRENCE, SUPERINTENDENT.

The Washingtonian Home was originated with a view to the permanent cure and reformation of such repentant inebriates, as might be voluntarily induced to submit themselves to a gentle

and kindly course of treatment, that would apply as well to their moral and social natures, as to their physical frames. The work was started as an experiment. More than thirteen years of experience, and the treatment of nearly three thousand five hundred patients, have clearly demonstrated that under favorable circumstances, even the worst cases of intemperance can be cured. By this I do not mean that the worst *men* can be cured, as success depends very much on the inherent manliness and moral honesty of the patient, which affords the only real foundation for permanent reform.

Although I have been familiar with the working of the Washingtonian Home for the past twelve years, I shall base my remarks principally upon my experience since my connection with the Institution as Superintendent, May 1, 1867, since which time, more than eleven hundred patients have been admitted.

I believe that the indiscriminate mixing of every grade, character and condition of inebriates in one institution, is injudicious and prejudicial to thorough reform. The subjects that have come under my notice represent all the varieties in the community, and may be divided into three classes.

First, men of fair moral character, who have been unwittingly led into intemperate habits, until shame and remorse compels them to make a strong effort to break the chains that bind them. They feel and acknowledge their danger, and at heart condemn the excesses that an ungovernable strength of appetite drives them to indulge in, and gladly embrace any means that promises hope of reform.

The second class embraces such inebriates as find after a lengthy experience, that intemperance is too costly and burdensome, and they cannot longer afford to pay the penalty of indulgence. Loss of health, character and position alarms them. They love drink and its associations, and regret that they cannot drink as they once could, moderately, and leave off before reaching absolute intoxication. Seeing they cannot do this, and that total abstinence is their only refuge from ruin and death, they consent to make an effort to reform.

The third class, and by far the largest, do not see the absolute necessity for a thorough reform. They are generally loose in morals, and addicted more or less social to vices. Heedless and thoughtless, they go on in indulgence, until they have reached the bottom round of suffering and degradation, and when their means and health are entirely exhausted, they will clutch at any straw that promises relief, though they have no fixed idea that points to absolute reform.

With the first class, success is almost sure to follow treatment. With sobriety comes reflection, and from reflection, resolution. Take a body of such men, and their numbers give strength. They compare notes, sympathize with and advise each other. Each looking from the same standpoint, perceives alike the character and forces of the common enemy, and each is finally led to forever abstain from intoxicating drink for conscience sake, rather than solely on account of the cost of indulgence in money, time and health. This is true reform, and the superstructure erected on such foundation is sure to stand. Nearly all the men of this class whom I have treated, have ultimately succeeded in reforming themselves, if not on the first trial, on the second or third. And in the future, if any such shall fall in a moment of strong temptation, I am assured the lapse will be brief, and that a final effort will give them a lasting victory.

With the second class, it is only by long continuous moral effort that we can hope for success. They must be led to see and feel that intemperance is *sinful* in its most condemning sense, as well as *costly*. Their manhood must be drawn out and all their better qualities quickened into activity, before they can see the true nature of their complaint. Such often think themselves cured when the bodily health is restored. But the disease is of the mind, rather than of the body, and it is the medicine of morals alone that will save them.

The third class, as a rule, are rarely thoroughly reformed. They may be restrained for a season, but until their natures are radically changed, their old habits will crop out with every inviting occasion. Where intemperance is but one of many

vices, there is but little hope of its cure so long as they remain unchecked. Intemperance does not lead to other vices more surely than other vices lead to intemperance. No man can be thoroughly cured until he is fully convinced that he needs cure, any more than he can be persuaded to pay a debt until he is convinced he owes it, or to deluge his house with water, until he is satisfied it is in danger from fire.

In my opinion men of this class, with rare exceptions, should not be admitted as patients in an asylum with the other classes. I have found their influence more pernicious to others than the good example of others has been beneficial to them. The truth of this, will be apparent when we look at the character of the men who mainly compose this class. Rich men's sons who, being unmanageable at home, and every means of reform having been tried in vain, are sent to an asylum to get them out of the way of disturbing and disgracing their families. Young men who continually lounge in bar-rooms and have never known any other than bar-room associates. Men whose position in life enables them to keep up appearances, despite their habits, but who can never be persuaded that they are other than moderate drinkers, and who believe that one cannot be a drunkard who wears broadcloth and fine linen.

Immoral men, such as gamblers, fighters, lechers, and various others whose general characters are questionable. Such men may apply to an asylum for cure from a *debauch*, but they seldom look at anything beyond that. They often need medical care, and at times require restraint, and every state should have an asylum for such especial cases; but it is injudicious and damaging to the interests of reform to mix them with the inmates of a strictly reformatory institution, to which I believe that none should be admitted but such as voluntarily apply for admission with a direct intention of effecting a complete and radical cure.

I have been forced to take men directly from station houses, police courts, or temporary prisons. It would be hard to refuse such men a trial in their hour of need, but at the same time it is equally hard to force them into the company and association of peaceable and orderly gentlemen, whose only fault is intem-

perance, and who, even in their cups, cannot brook companionship with subjects of police scrutiny.

I would advocate the erection in every state, of an asylum for subjects of the first and second classes I have enumerated, and also a distinct place of detention and treatment, for persons of the third class. After a suitable trial, the most promising of the last named class might be transferred to the asylum.

I would also advocate asylums for females. I am sorry to say, that the supper saloons and various other agencies for accommodating the sex with drink, are working fearfully upon the habits and morals of our young and middle aged women.

Intemperance is not now as formerly, confined to the poor and degraded of the sex, but has spread, and is still spreading fearfully among rich and respectable classes. Of all the rights for which women are clamoring, there is none more desirable than the right and opportunity to free themselves from a vice, that is made doubly hideous, when it mars the features, and despoils the natures of those, who were designed to be the fairest, purest and most perfect objects of creation.

The treatment of patients, so far as the attainment of physical health is concerned, is a very simple operation. As little medicine as possible, with simple nutritious food, cheering, hopeful words, and a kindly show of personal interest in each individual case, have never failed me in a single instance. Out of eleven hundred cases I have lost but two, and they died of pneumonia during the first six months of my superintendency.

We have no physician directly attached to the institution and have no need of one. Whenever medical advice is needed, which is very seldom, and only in cases in which actual disease, aside from the usual effects of intemperance is manifested, an excellent and experienced physician is within a few minutes call. My greatest trouble has been with patients who have been allowed to become delirious before entering the Home. Most cases of this kind, have for three or four days previous to coming under my care, been either at their own homes untreated and uncared for, or have been maltreated by inexperienced physicians or druggists, who have dosed them with opium

or other injurious medicine, until a worse condition was induced, than whiskey alone could have effected. It is very seldom that I have had a patient attacked with delirium in the institution, and the few exceptional cases have been when the friends of the patient or himself, have given false information in regard to his previous habits, condition, and other matters necessary to a clear understanding of his case. The patient who may be steeped to the lips in whiskey, and submits himself to treatment while under its direct influence, can be better managed and more easily cured, than one who has abstained entirely for one or more days.

When I took charge of the institution, I found a room, bolted and barred, called the "cage." In it was a strong bedstead, iron-fastened to the floor; and in an adjoining room, a full supply of straps, bandages, &c., to be used in binding delirious patients to the bed, and otherwise depriving them of the use of their limbs. I have found no use for these agencies. It is my experience that treatment that would craze a sane man, will usually increase the insanity of a man already insane. I find that rational treatment is the best even for irrational men, and hence I put my delirious patients into a good room, with an experienced nurse, and, as the latter never disputes or contraverts the vagaries of the former, there is nothing to quarrel about, and therefore no quarrel follows; and the patient being unmolested in his tantrums, and allowed to talk or be silent, to stand on his head or his heels, soon exhausts himself, and submits to the action of medicine, which in due time puts him to sleep, simply because he has nothing near him to disturb, annoy or keep him awake.

If I was asked what are the best means for recovering a patient from a long or short debauch, I should say, a quiet room, good nursing, beef tea, and as little medicine as possible to induce sleep. The best, and I believe the only agency that can effect a permanent moral cure, is that which best succeeds in drawing out the man himself. Public talking will not answer, as each one in a company, is disposed to think that every argument, and each pointed hit is meant for, and applies to

some body else. Printed lectures and appeals are equally inefficacious, not but what proper preaching and writing do much good in various ways and under certain circumstances. But the quickest and surest way is the private appeal, the kindly advice, the rational and feeling argument, and the brotherly personal interest, coming from one, though a stranger, who knows and feels from experience what he is talking about. In short, he who has himself been ground through the mill of intemperance, and has reformed, is best fitted to show to others, the way to safety that he has so happily travelled himself. In this all reformed men agree, and I believe even the unreformed will assent to the truth of the statement.

It has been our aim to make our institution a home in fact, as well as in name; and we have been careful to impose no more restrictions upon the inmates than was absolutely necessary to the preservation of good order, and the establishment of harmonious relations among themselves. As soon as physical health is sufficiently restored we allow to every one all the freedom he can reasonably look for in any well regulated family. Each one can come and go at his own option, and dispose of his time while in the institution, to suit his own taste. We put every man upon his honor, and we find by long experience that such a guarantee insures a better discipline, and more correct behavior than any code of laws, or long list of imposing regulations can possibly enforce. In proof of this, we can offer no better evidence than the fact, that since we have adopted this course, we have treated over one thousand patients, embracing every variety of character, disposition and condition, and yet in no single instance has there occurred a quarrel, or harsh dispute, either among themselves or with me or my assistants.

In brief then, to sum up the whole theory of cure in a few words, we believe *that just in that* proportion in which we acknowledge the manhood and brotherhood of the inebriate, and freely award him all the rights of a fellow being, do we succeed in drawing out his inherent goodness of character, and hence in ultimately reforming him.

RESTRAINT AS A REMEDY IN THE TREATMENT OF INEBRIETY.

BY D. G. DODGE, M.D., SUPERINTENDENT OF NEW YORK STATE INEBRIATE ASYLUM, AT BINGHAMPTON, N. Y.

The consideration of the subject of inebriety,—a subject in which the profession have taken a deep and lively interest of late, a theme that commands the consideration and has the sympathy of the whole community, and that aims at the elevation and restoration of fallen men. To consider this subject, it poorly becomes us with our short experience, to offer any suggestions on the management and treatment of inebriates, to so expose ourselves to the criticism of those who have made this *specialty* a study for years, and have had under their charge and care a large number of this class of men, and to whom we should look for all positive information and practical suggestions, that have the least bearing or connection with the subject of inebriety. By these men we are not only willing, but anxious to be taught.

Previous to the last six months, we paid no more attention to this subject than usually falls to the lot of all practitioners of medicine and surgery, that are daily occupied in the practice of their profession. Eight months ago, the having charge of an inebriate asylum, and the entire control and treatment of from fifty to seventy-five men of this class, was as distant from our mind, as any question could well be, to which we had given no particular attention in the way of thought and study, more than would naturally and of necessity, come under observation in the ordinary routine of our duties; therefore we hope and think we have a right to expect our professional brethren (who have made the treatment of inebriates a *specialty*) will make all proper allowances for anything we may have to offer or suggest, (should we differ with them) in this, our first paper, on what is, to us a comparatively new topic.

We regret to think and say, that even at this day inebriety has not received that consideration from medical men that its

importance demands. Until within a very few years, it has been looked upon as an unaccountable and mysterious habit voluntarily assumed or taken by the subject himself, and by him should be thrown off or discontinued. By the profession it has partially been considered from a false standpoint, especially so in the treatment. By the common people these unfortunate cases have been looked upon as little, if any better, than outcasts and criminals; neglected, despised and forsaken by those from whom they had a right to expect better treatment. For this state of things, we are of the opinion the profession are in a great measure responsible. This matter has been lost sight of, for what to them appeared to be of far more importance. We think a greater mistake was never made. We are further of the opinion, if the same attention, thought and study had been given to the relief and cure of inebriety, that the same amount of advantages and improvement would have followed its investigation that has been secured for other departments of medical science. May we hope the day is not far distant when this disease (which is now universally acknowledged to be a *disease* by the profession), will be thoroughly investigated, and firmly established on a scientific foundation, and a treatment adopted that will place it in the list of diseases, that are quite as well understood, and as successfully treated as insanity or typhoid fever.

At the present day the principal remedy prescribed for this disease is *abstinence*—TOTAL ABSTINENCE is the heroic remedy in all cases of inebriety. About all we can do in any and all diseases, is to remove the cause; that part of the treatment in the case of inebriates, requires no lengthy argument or exhortation to prove; it is self-evident to the non-professional, as well as to the professional man.

The main point to be considered, is to prevail upon and convince your patient to apply the remedy, and then to throw or place about him all the assistance in your power, to enable him to accomplish the desired object. To commence with, the patient should be brought to see the moral aspect of intemperance, which far exceeds the physical, as all medical men

must, and are willing to concede, notwithstanding the latter are numerous, and many of them of a serious nature. When a man can fully see and appreciate his moral condition, he can usually by proper tact and management, be convinced that there is still hope even for the most degraded, miserable and worthless.

To assist your patient in making a practical application of the leading and prominent remedy, *abstinence*, we contend and insist, that certain *restraints* are absolutely necessary to the successful treatment of a majority of those who desire, and will honestly and persistently make an effort for their recovery. At the very start, it is imperative that the patient should voluntarily submit to all restraint that will keep him absolutely free from temptation.

We will consider briefly the pathology of inebriety.

One evident action of alcohol taken to excess, is, that more blood is thrown into the brain, causing congestion; and, as a result of that congestion, effusion is liable and often does take place, which may impair the usefulness of that organ. We have inflammation of the brain and its membranes, from the same cause.

We read in the reports of Insane Asylums that intemperance is a very common cause of insanity; that fact alone admitted, there would appear to be but one link necessary to connect the two diseases, at least as being similar in many respects, (*i. e.*) insanity and inebriety. If restraint is necessary in the former, why not in the latter? In all cases of inebriety, there is a constant increase in the quantity of stimulus taken, and it is a notorious fact, that there is a proportionate diminution in its effects, until finally the time will come when enough can not be taken to support the exhausted system.

Should no actual organic disease supervene, functional disorder will certainly make its appearance. All the organs will suffer, but none more than the *brain*. The intellect becomes weak, the power of self command has departed; the passions then have full scope for all that is bad and unworthy of man's better nature; the influence of the will over voluntary muscles is partially lost, which is the cause of that constant tremor we invari-

ably witness in inebriates. The depraved condition of the blood (consequent upon the excessive use of alcoholic drinks), has a powerful influence to weaken the mind, indicated in these cases by partial loss of memory, and general debility of mental faculties. We are informed that a failure of the muscular power is attributed to exhausted function in the brain. In the end more serious results are often observed, which are no doubt owing to organic changes going on in the substance of the brain itself. In this connection it may be well to notice that persons of *sedentary habits* (as it is principally of this class that we meet in our asylums), are more readily brought under the influence of stimulants, than the common laborer; the latter by active exercise throws off the stimulus more rapidly through the various functional operations of the system; instead as in the former, of concentrating nearly its whole force upon the brain.

In cases of habitual drunkards, the post-mortem usually reveals congestion of the brain, and effusion into the ventricles, thickening of the arachnoid, injection of the pia mater, and either induration or softening of the cerebral substance.

As the successful treatment in all diseases consists in removing the cause; of course it will be conceded that the paramount remedy in the treatment of inebriety is *total abstinence* in the use of alcoholic drinks. The great difficulty in the way of making use of the remedy, consists in convincing the patient that his *co-operation* is necessary to effect a radical change in his case. The same weakness of will that led to the misfortune or disease, obstructs its removal. When the patient on reflection, concludes to discontinue the use of intoxicating drinks, and consents voluntarily to the requisite restraints that will effectually detain him a proper distance away from all temptation, from that moment a reformation and cure has commenced. Time will complete the recovery.

As we are taught by the highest authorities in our profession, that the excessive use of alcoholic stimulants has a direct and decided tendency to weaken the intellect, lessen the ability for self command, destroy the will power—it must be evident that all these morbid conditions are the result of the poisoning

effect of alcohol on the brain and nervous system. Add to the above morbid conditions, that in many instances it is a cause of insanity, should it not become an *axiom*, that restraint takes its place in the treatment of inebriety, second only in importance to that of *total abstinence?* Without restraint (in a majority of these cases) the patient is powerless to make an application of the remedy, abstinence. The two remedies judiciously combined, make the case at once hopeful, and a permanent reformation and cure positive in due time.

When it is conceded that this class of persons are powerless to reform unless removed from temptation—from the fact of their diseased condition—why hesitate to place them in an asylum or hospital devoted to the treatment of this peculiar class, where reasonable necessary restraints will insure to them freedom from indulgence and temptation?

Another point is generally conceded; it is this, that the practice of total abstinence a proper length of time, will restore the weakened intellect, strengthen the WILL power, and bring all the disordered organs to a normal condition, which give the strongest possible encouragement that the patient's recovery will be permanent. We are of the opinion that the confirmed drunkard is not able, unaided, to secure his own reformation, from the fact that he has lost all self command. *That reason alone*, is sufficient to place him under restraint, where it will be impossible for him to indulge a morbid appetite, or gratify an acquired habit. The restraint to be effectual, must necessarily be *rigid*, at the same time it should have as little as possible the appearance of anything that is arbitrary and tyrannical, as this class of men are very tenacious of their rights and privileges. We should never trifle with their feelings, and avoid wounding their pride, as they are possessed of very sensitive natures, doubtless the result in a great measure of their former habits of life, which they as well as their friends know, has been contrary to instinct and education. All men are sensitive to a reprimand, when used as a means of punishment for deeds and actions committed, which they were powerless to avoid or resist.

We should insist upon a strict compliance with all the rules that are instituted to prevent them from placing themselves in the way of temptation. We should possess the power and appliances to compel an obedience to the rules. In the discharge of our duties in respect to the rules, we should always unite kindness with decision, give these men and patients reason to think, and believe, you are their friend, and will do all in your power for their comfort, happiness and cure. In that way you will obtain their confidence and good will, which will make their recovery more rapid and pleasant to all concerned. They can be prevailed upon to *follow* cheerfully, but it is difficult and useless to make an attempt to *drive* them. This course in our opinion will materially assist in securing a permanent reformation for this class of men; a class by nature and education among the very best found in our land.

In connection with restraint as a remedy, everything should be done to instruct, amuse, and make profitable during the time necessary to accomplish the desired object. We find these men are mostly of the nervous temperament. Monotony and idleness combined with restraint, will soon become tiresome and unendurable, and will actually put in jeopardy the very means employed to effect a cure. Regularity in meals, retiring and rising at regular hours, intervals of time devoted to reading, writing and amusements of various kinds, and all the conveniences for mechanical employment for those that have a taste in that direction, should be at hand. The ordinary out-door exercises, such as walking, and the manly sports, as practiced at the present day, should be encouraged—all of which occupy the mind and employ the time, and have a direct and salutary effect, to relieve them of the apparent restraint that constantly holds them in subjection.

We can not avoid taking advantage of this opportunity of calling the attention of our legislature to the fact, that inebriate asylums are necessary to cure and reclaim a class of men in our midst, who, when restored, are invaluable to the state. We think it the duty of the Legislature, not only to make appropriations to complete the buildings in process of construc-

tion, but to pass suitable laws, and provide means for their execution, that will restrain the inmates of these institutions within certain specified bounds or limits, while under treatment. Without sufficient authority to make an application of, or put in successful practice *remedial restraint*, we are deprived in a great measure of one of the leading remedies in the treatment of this disease. With proper laws to restrain inebriates in our inebriate asylums judiciously enforced, we are of the opinion that the increase in the favorable results of this mode of treatment over the present, would be increased from twenty to twenty-five per cent. May we hope the Legislature at their next session, will give this important subject their candid and careful consideration.

In conclusion, we do not wish to be understood as conveying the idea that the remedies, total abstinence and restraint, are the only means made use of in the treatment of inebriety—far from it. Medical remedies are necessary to relieve and restore diseased organs; remedial and hygenic measures are requisite and indispensable, to invigorate and improve the bodily health, which must add strength in a corresponding ratio to the mental powers. When all the necessary remedies are prescribed, and the patient manifests a willingness and desire to comply with all the means placed within his reach, to establish a cure and reformation, the result cannot long remain doubtful.

THE RELATION OF THE CHURCH TO INEBRIATES.

BY REV. J. WILLETT, SUPERINTENDENT OF THE INEBRIATES HOME OF KING'S COUNTY, FORT HAMILTON, LONG ISLAND.

It is a generally admitted fact that drunkenness is the exciting cause of a vast proportion of all the poverty, pauperism, insanity, and crime, which exists in civilized communities, but

it is not often conceded that inebriety is in a great measure the sad result of irreligion.

While the deplorable effects of this vice are manifest to all, the causes can only be traced out by those who visit the victims of the drink demon in the haunts of degradation and vice, and minister to them in the cellars and garrets, hospitals and prisons of our large cities. After mingling for some forty years with the neglected, destitute, vicious and outcast classes of society, we have come to the conclusion that a large proportion of *our* inebriates first began to drink because their religious training had been overlooked, and there was no fear of God before their eyes from their youth up.

It is with profound sorrow that we have also marked a growing and widening alienation amongst our toiling citizens, and especially the rising generation, from every thing that bears the name of religion. The church is losing, or rather letting go her hold on the horny-handed sons and daughters of toil. The temple is becoming more and more exclusive, and the worship of the sanctuary so costly, as to be either repulsive to, or beyond the reach of the masses of the people. In many of our gorgeous churches there is no place provided where the victims of sin and shame, and the ragged, tattered and torn, or even the poor of the land, can stand, or bow down to worship God. The fact that the rich and poor no longer kneel side by side in the house of prayer, is sufficient to account for the increasing inebriety and skepticism of the latter. We invert the order of the Great Master, whose mission it was to mingle with publicans and sinners, and to preach the gospel to the poor. We blame intriguing politicians for allowing the sale of rum to run riot, and with terrible earnestness we charge upon them all, the fearful consequences resulting therefrom; but the guilt is on our own heads. Losing faith in the power of the glorious gospel of the Son of God, we invoke their aid to reform society by the punishment of the drunkard, and the enforcement of restrictive and prohibitory laws. It is in deference to the so-called religious sentiment of the community, that the poor inebriate is dragged to the police station, and thrust into the felon's cell.

While this barbarous law is carried out with all its vindictive vengeance on the poor of the community, separating families and despoiling innocent wives and children of their only means of support, the rich inebriate can condone the offence by the payment of ten dollars and costs, or, as is more frequently the case, compound the business on the street, by paying one moiety of the penalty to the arresting officer of justice. We are acting as though the great mission of Christianity was to legislate sin out of the world by the enforcement of penal laws, while our rich congregations buy up, and monopolize all the eloquent and earnest preaching talent of the ministry.

The Christian church is designed to be the great educator of the world, but its mission can only be accomplished by enforcing the practical teaching of revealed religion. The heart must be trained to believe unto righteousness, and by the power of a living faith in the efficacy of the gospel, passion and appetite are to be brought under subjection to the higher law. There is no lack of evidence of the power of Christian truth to break down prejudice, and to conquer the evil desires of the savage and the sage. A large proportion of the Gentile converts of the apostolic age, consisted of those who had previously given full vent to every degrading lust. The indulgence of sensual desires had formed a part and parcel of their pagan worship. Their religious feasts consisted for the greater part in revelling and drunkenness. The Corinthian church attempted to ingraft these feasts of religious inebriety into the Christian system; but Paul's first letter set them right on that subject, and appears to have thoroughly cured them of the sin of intemperance. The great secret of the power of Christian truth in those days consisted in its every day practice. It was not the custom to excommunicate the sinning brother on account of his offences, however open, so long as he manifested sincere repentance. The strong were taught to bear the infirmities of the weak. In answer to the inquiry, "how often?" the reply of the Master was, "*until seventy times seven.*" The repentant drunkard was not expelled from the church and left out in the cold world to do battle with his all-conquering passion,

but was rather taken by the hand, surrounded by helps, and presented with motives to put on the whole armour of God, and fight manfully the battle of salvation. The church was a well-organized benevolent association, each member contributing as the Lord had prospered him, to the temporal relief of "every man according as he had need." The sick and afflicted were especially cared for, and the ministrations to their necessities was regarded as done unto the Lord, and not unto man.

Coming down to later times, we find the power of the gospel to be the same in all ages. The venerable John Wesley, almost single handed, revolutionized England by the simple preaching of the gospel. Thousands of drunken and degraded men were regenerated, and lived and died in the faith. His societies were based on the primitive model of mutual fellowship and aid. Each member was expected to lay himself out to do good to the bodies and souls of men. These societies were also Christian temperance associations, prohibiting dram-drinking. John Wesley did more in his day to break down the drinking usages of society in England and Wales, than has since been effected in those countries. The example of his societies influenced all denominations of Christians, and made drinking disreputable. After his death, the fine gold soon became dim. Brewers, distillers and vendors became members and office-bearers in the societies, and the law against dram-drinking was set at naught.

The churches of the present day are making comparatively little effort toward reclaiming inebriates. Indeed, it is questionable whether they are not expelling and casting out into the world, from amongst their numbers, more drunkards, who have been made such by the tippling usages of so-called Christian society, than they are reclaiming from the outside masses of the people. From all our observation, we have reason to fear that the balance, if struck, would prove to be alarmingly against the churches, and it would be shown that they are adding to, instead of diminishing the great army of drunkards who crowd our streets and fill our prisons.

When the benevolent principles of the religion of Jesus, shall

have permeated the minds of all professed christians, the church will then become the almshouse, hospital, and asylum of the whole world. Free Masonry, Odd-Fellowship, temperance, and other benevolent associations will have fulfilled their mission for good; for great as is their present work, they after all are but clumsy and inadequate expedients, forced into existence by the cold indifference, and utter failure of the church to carry out the principles of "*pure religion and undefiled*," as taught and exemplified in the Bible, and laid upon her by the Redeemer, to carry into every day practice.

Every church should, if possible, have its own Christian workshop for the care of the aged, the relief of the poor, the treatment of the sick, the inebriate, and the insane. Benevolent establishments should never be allowed to grow large and unwieldy. When they expand beyond the limits of family regulations, arbitrary rules which gratingly infringe upon the individual liberties of the inmates, become a stern necessity, and the Christian object is thereby defeated. There also appears to be an innate tendency in the disposition of the managers of large institutions to ape military discipline, and thus to reduce the inmates to machines, to be involuntarily acted upon at the sole pleasure of the officers. There never was a greater mistake. The result is to destroy self confidence, and to lead each individual to feel his dependence for sustenance and direction on others. The contrary should be the express object of all benevolent and reformatory institutions. The great aim should be to teach the recipients of charity to act apart, and to rely solely on their own energies for future sustenance. The tendency of inebriety is to damage the will-power, and to destroy self-reliance, and more especially so if the victim of intemperance has been brutalized by a series of imprisonments. The manhood of the patient in all such cases, needs to be restored, and this can only be effected by the exercise of the law of kindness. No corporation or association is so well adapted to carry out this remedial treatment as that of the church, when imbued with the spirit of the Master. The unemployed talent of the sisterhood would here find a field of

labor which, if properly cultivated, would result in a great harvest, and alleviate an untold amount of human misery. There are thousands of drunkards crowding the back slums and prisons of our large cities, who can be only effectually reached by the outstretched hand of Christian sympathy.

In the meantime, while the church continues to close her ears against the cry of this host of immortal spirits, and to place her sanctuaries beyond their reach, they must not be left unaided by the community. The humanizing influences of the liberal institutions of our free country, are in advance of her cold and selfish indifference, and there is a disposition manifested by the authorities of the State, to come to the rescue.

Instead of the church being prepared to educate the world in the great practical lessons of humanity, she needs instruction in all that pertains to the alleviation of human woe. When we speak of the church, we restrict the meaning of the word to the Protestant denominations of Christians; for if "*pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction,*" it is evident that the Roman Catholic church is in this respect, far in advance of Protestantism, and her benevolent institutions stand out in bold relief, and stern rebuke, against the reformed churches.

As far as the State is concerned, reviewing the question on the low ground of taxation, her true economy is to recognize the indisputable scientific fact that inebriety is disease, and that, too, often inherited by the irresponsible victim, and to treat it accordingly. Imprisonment for drunkenness is an outrage on civilization. Amongst other evils, it separates more husbands and wives than all the divorce courts in the world combined. Out of eighty-seven married persons admitted to the Inebriate Home for King's County last year, fifty-three had been thus separated, husbands from wives, and wives from husbands; and their children were in many instances left to the mercy of the public, and a considerable number were altogether lost sight of by the parents. It would not cost any more to sustain this helpless class, in an asylum than in a prison. In the former case, a large proportion could be reformed and returned to their

families and to society at large. In the latter, every additional term of imprisonment makes the case all the more hopeless. We can point out men and women to-day, who three years ago had gone down to the deepest depth of degradation, but who, through the instrumentality of our Home, are now filling respectable positions in the community. Husbands and wives, parents and children, friends and relatives, have been made glad by the restoratian of lost ones. Floods of tears have been dried up; wounded hearts have been healed; and there has been joy in the presence of the angels of God. If with our present unsuitable buildings and limited means, we have, God helping us, been able to effect any amount of good, what could be accomplished by the united efforts of the whole Christian church?

"The harvest is great, but the laborers are few."

INEBRIATE ASYLUMS, AS THEY RELATE TO QUESTIONS OF SOCIAL AND POLITICAL ECONOMY.

BY DR. ALBERT DAY, SUPERINTENDENT OF GREENWOOD INSTITUTE, GREENWOOD, MASSACHUSETTS.

All students of Social Science agree in the declaration that the real wealth of society and the state, consists in the producing power of the individuals composing it. Therefore it is, and should be, the aim of political economists to eradicate and remove whatever element deteriorates or destroys the productive capacity of the brains and muscles, by whose combined action, the sources of social and national prosperity are developed.

It is in this principle that we find an explanation of the historical fact, that while the various means of intoxication have multiplied in number, and increased, step by step, with the progress of civilization, there have been in all countries, at all epochs of the world's history, advocates of temperance: men

denouncing the evil which was producing such pernicious results, who, as the evil became more developed and better understood, by the eloquence of their voice and the influence of their example, advocated and enjoined total abstinence as the only effective remedy for an abuse so fearful in its sway, and so destructive in its power, which had increased to such terrible proportions.

As long as temperance was supposed to consist in moderate indulgence only—that men could play with fire and not burn themselves,—the friends of temperance, in its now accepted meaning, that is, total abstinence, could not effect much toward the permanent reformation of victims to intemperance. When, however, it was perceived that total abstinence was the *only* true temperance platform, and by that, and that alone, could the wretched drunkard reform, and acquire and retain a mastery of his appetite, then the efforts of philanthropists were directed with increased energy and hope to extend every facility, and render all practical assistance to those struggling by total abstinence, to throw off the demon who had held them in subjection during long years of wretchedness.

It was with such a beneficent purpose that, in the summer of 1857, a small number of gentlemen in the city of Boston, comprehending the extent of the evil which, in its ramifications, reached all classes of society, and by its enervating, destroying influence, so injuriously affected the prosperity and happiness of the community; seeming especially to select those, who by their hardiness, their energy and their abilities, were constituted, were it not for the unhappy vice of intemperance, to be active promoters of the general welfare, and often ornaments of, instead of a disgrace to society; and convinced that many such might be reclaimed to social usefulness, to respectability and domestic happiness, by kindness and sympathy, showing them that they were not utterly outcast; comprehending I say, the evil and perceiving the remedy, these few gentlemen formed an association, hired some rooms, and there laid the foundation of what afterwards resulted in the establishment of several inebriate asylums, under various names, in several parts of our

country, the results of nearly all of which have been satisfactory to those who have become familiar with them.

One of the earliest results of the establishment of these Asylums, was the discovery, after the treatment of a very few cases, that inebriety was a *disease* rather than a vice, and this disease began to be pathologically studied, and as its symptoms became better understood, the proper remedies were discovered, and suitable medicines administered, so that at the present time, inebriate asylums have become institutions, where the enervated and diseased physical system of the patient is treated medicinally, and the appropriate remedies are applied to restore his bodily health, while his mental and moral powers are restored by the influence of the superintendent, by intercourse with fellow patients, and observation of individual cases, and by this influence he is awakened to the danger he has been in, and educated to total abstinence so thoroughly that the instances of relapse are comparatively few.

The experience of several years has demonstrated the success of this treatment.

There have been many hundreds of cases under my own observation and care, of individuals of every age and condition in life, of every conceivable temperament and disposition, and every degree of degredation, down to the very lowest, where the cure has been complete and permanent, and the patients have been restored to and persevere in a life of usefulness and happiness.

Now, setting aside the reflections which a philanthropist would make, and the deductions he would draw from these statements, let us consider how they deserve and are entitled to occupy the attention of the economist; which consideration must necessarily be somewhat restricted from the short time we can bestow upon it. And indeed it would not seem that much reasoning was necessary to demonstrate that this branch of reform is eminently worthy the attention of those who would regard it as wholly a matter of dollars and cents to the community. The universally admitted proposition of all writers on political economy is, that the wealth of the State con-

sists in its producing power, and the material on which that power can be exerted. The rapid, unparalleled development of our own national resources, *i. e.* the material, is largely due to the enormous number of emigrants from the old countries—the producing power.

This producing power consists in the brains and muscles which are employed in developing the material resources. Any thing which diminishes this capacity of production, diminishes the wealth.

Now let the political economist go into those parts of our towns and villages frequented by the mechanics, the artisans and laborers, and let him note the numerous instances in which the bent form, the unsteady gait, the trembling hands and gibbering tongue, proclaim the prevalence of intemperance, and say if this producing power is not impaired, if these machines which help fill the public purse are not out of gear, which, if in good working order, would run smoothly and perform the work expected of them.

Let him then visit the resorts of professional and business men, and with observing eye note how frequently the flushed face, the inflamed eye, and too often the thick speech show that here, too, intemperance has established her baneful sway, and say if *this* producing power is not impaired, if the motive power by which the machine is worked, is not diminished if not destroyed. Having noted these things, let him follow up his observations to the consequences of what he has seen, and learn that not only have these muscles and these brains ceased to perform their functions, but that they have become a burden on those which continue at their work, and a drain of the wealth which they produce.

For the consequences to the first of these classes, let him look to our town farms, our houses of correction and our prisons, and find their occupants reduced by poverty and crime, traceable directly to intemperance; from a producing power of wealth to a producing power of increased debt and taxation, drawing drafts of no insignificant amount from the treasury which is filled by the frugality and industry of their fellows.

For the consequences to the second class, let him look into the gambling hells, the drinking saloons, and the insane asylums, let him see the baneful effect of the example on young men—let him examine the published lists of failures, and alas! too often of fraud, and see how intemperance has corrupted society, in how many instances it has shaken financial credits, and caused commercial disasters; deranging trade, causing distrust and interfering often to an appreciable, sometimes to an important extent, with the commercial prosperity on which our revenue so much depends.

The direct effects of intemperance are thus sensibly felt in the public treasury by the loss of revenue from diminished production by the taxation to support its victims, and by the disturbance of commerce and finance. It is an evil in the body politic, which it is the duty of government to endeavor to prevent or remedy. The subject of prevention does not properly come within the province of this address, except to say that the most efficient aid to prevention comes from the establishment of asylums for reformation; for the presence of one reformed inebriate is a constant warning and example more efficient than a multitude of preachers.

It *is* within our province, and it is the purpose of this address to awaken the attention of the public and of the government to the importance of establishing Inebriate Asylums as a remedy of an evil, working a *material* injury to the State. Keeping in view the proposition established above, that intemperance, in its results, is a loss of revenue production and a burden upon taxation, we advocate the establishment of these asylums as a means which experience has proved to be the best yet discovered for reforming the evil, for reviving production, and removing the burden on taxation. The practical operation of these institutions, in a few words, is to withdraw the candidate for the workhouse or the prison, from the scenes and associations of his temptation and degradation; to receive him with kindness, and having first expelled the devil within him, to re-awaken his manhood and self-respect, and after a season to restore him to the community with a sound mind in a

sound body, capable of performing all the functions which his natural powers enable him to, and to become a healthful influence, and an active worker in the great human hive.

This is a statement of the whole problem.

I assert that this is the practical operation of these institutions, from long observation and experience in the management of them. During the last fourteen years I have been connected with them in different parts of the country, and in that time have treated nearly four thousand cases. From this experience I say, and am ready to demonstrate by statistics, that the temperance asylums, properly conducted, are an actual saving to the State, in dollars and cents; that from their establishment, the balance in the treasury at the end of the year, is greater than it would be without them. Of the four thousand cases which have been under my care, the instances of relapse have been less than is generally supposed. The patients have come to me worthless or worse than worthless as citizens; they have left to become active, useful additions to the trades, occupations and professions from which they had come; *producers*, producing *taxable* results.

The limits of this address will not permit me to go into details, and for obvious reasons it would not be proper to cite individual cases, but I can refer to many striking confirmations of the above statement, in several cities and towns. They have come to me prostrated and degraded—they are now accumulating property for themselves, assisting others to do the same, and contributing largely to the support of the State Treasury.

A short time since I made an estimate of the taxes which I could ascertain were now paid by patients who had been incapable of work and a source of expense to their friends and the public, and found the amount sufficient to build and support several inebriate asylums. Startling as this statement may seem, it is within the actual facts. The number of patients was not large, and the estimate of the expenses of establishing and conducting the institutions was accurate.

We ask that the knowledge of this important fact, that the

establishment of these asylums is an economical measure, should be so diffused that every reflecting man in the community should know it. We invite first the investigation of legislators, and then the co-operation and practical aid of the Government, so that the benefits of this reform may reach thousands where it now reaches hundreds. It is a measure worthy the attention and reflection of our best and wisest men, one by which an economy is effected and reform promoted by the same act; taxes lessened, revenue increased, society benefited and homes made happy.

Philanthropy! Economy! what other project so combines these two? What other principles so worthy to be the foundation of legislative action?

THE MORAL AND SOCIAL TREATMENT OF INEBRIATES.

BY P. J. WARDNER, M.D., SUPERINTENDENT OF WASHINGTONIAN HOME OF CHICAGO, ILL.

"Be not among wine bibbers," is a divine command, and comes down to us through the misty ages of the past, with peculiar import.

From the time when pagan Rome ruled with an iron hand, to the days of Shakespeare, the world could not appreciate the saying of that great author, "That consumption licked his blood, and fever drank his marrow up."

But modern science has shown us that the blood is subject to chemical changes, which may take away the necessary oxygen to carry on the healthful vital processes, and that bone is a highly organized substance, and the marrow may become sick.

Now, as blood is to the physical system, so are correct habits to the moral development of man. And as bone is to the general "make-up" of a person, so is social intercourse to the ele-

vation of character. Hence, the first step toward the reformation of the inebriate, is the establishment of correct habits.

He should abandon the fashionable saloons and drawing-room sociables, where the wine cup is heard to tingle, and which are but open doors to lower debauches.

From these palaces and arcades which are the scenes of so-called respectable dissipation, the noble youth of our country sink to the brothel and gutter.

A want of proper parental restraint about the young, opens the way to moral depravity, poverty and death.

The greed of the rich to grow richer, throws impure liquors upon the market, and the victim of drink is brought low by its poisonous effect.

But, thanks be to God, a spirit of reform has come to the benevolent and the Christian, as the voice of Jehovah commanding us to lift up the fallen, for our God shall reign over all the earth.

The drunkard taken from the street may find a pleasant home, kind friends, cheerful faces, and warm hearts; he is charmed by the change, and, when free from spirits, he begins to inquire, Why am I an outcast? I will accept the allurements to virtue and honor which I find here, and will be welcomed by kind friends to minister to my wants.

When such an impression is made, the mind is open to realize the benefits of a system, which will lead to higher motives, to more enlightened views of reform, and to the adoption of habits which are more consistent with manhood.

Regularity in habits, with correct discipline, should be the first thing to claim the care of every superintendent. The too free use of tobacco is pernicious in its effects, and begets an appetite for strong drink. I believe this practice ought to be discontinued in our "Homes," or if permitted, let it be with suitable restrictions. There is an innate desire in man to sleep or dream away his existence in happy hallucinations, and tobacco and whiskey contribute to this end. The first destroys the memory, benumbs the senses, impedes digestion, and lures its devotees into a semi-consciousness of passing events; and in

proportion as this is true, it destroys the moral fortitude of the man; he drinks whiskey, looses his pride of character, and person, becomes shy of society, and so goes down to a worse fate.

The principle of total abstinence is the only safety in the reform of habitual drinkers.

Others have said much about the pathological and physiological effects of alcohol, and I must confine myself to my subject; but I feel inclined to speak of the fearful ravages of alcoholic spirits upon the stomach. An inflamed membrane can no more perform its normal function, than can a cypress tree produce pomegranates. A congested stomach repels food, and the tenacity of the nerve force looses its power, from inanition. In the moral aspect, all elements that hold up the man succumb to the enervating influence of the poisons contained in alcohol and tobacco. The more freedom we can secure to our patients from their baneful influence, the better will we succeed in this beneficent work.

Example is one of God's chosen teachers, given to us as a talisman for our head-light. The purer we keep ourselves, the greater will be our power over others.

Profanity leads to skepticism, and degrades the thoughts and sentiments of men. This sin, so very impure, should be strictly forbidden. No man can grow in social science, or in religion, who is not free from all such pernicious habits. The rhetoric of the great, and the logic of the wise, can never lift a fallen one who is full of such soul-destroying sins.

A strict observance of recognized authority, and a cheerful obedience to the lawful administrator, is of great value in restoring a lost character.

As a social means of cure, pre-eminent above all others, is a proper recognition of manhood in men. When we treat men as though they were men, they will feel and act as such. If they are cursed and trodden down by the better classes, as if to crush out all that remains in them of a manly nature, they will not come to a knowledge of the truth.

Mind coming in contact with mind, materially sharpens the

judgment, and promotes the laudable efforts of philanthropists. We are all social beings, and need the exchange of thought and impressions of sympathy.

Success will only crown the labors of him who has the power of reaching men's hearts. This can be done by the law of kindness, strengthened by decision and firmness.

The drunkard should be made to feel that he can have friends and respect as long as he respects himself.

The hallowed influence of the family circle, is a strong element in the work of reform. If our asylums are made to partake much of the nature of the family, they will be more powerful for good. Lodges and experience meetings, ought to be so conducted that all will feel at home, and every means possible invented to interest all who attend. I am in the habit of appointing an essayist for each week.

Literary clubs may be useful, when we have good material to work with.

But as a moral and social element of reform, cleanliness, punctuality, and gentility are very potent.

The spiritual culture of patients, claims a more important thought. Without the word of God, prayer, and exposition, all effort will fail. When our Board of Directors concluded to bring the gospel into our Home in Chicago, it was a step which brought salvation to our House. Our patients became more cheerful, less anxious to drink, and an air of happiness took the place of discontent and indolence.

A sermon every week, short Scripture reading and prayer each morning, and the opening services of every meeting, includes all our religious teaching, which I believe to be indispensable to success. Religion is not a mere sentiment; it is a vital experience of heart, a resolute exercise of the will, a heroic service of the life. In defiance of all the world's torture, a liberal man will be rich, for God's providence is his estate; God's wisdom and power are his defence; God's love and favor are his reward, and God's word is his security.

If we work upon marble, it will perish; if upon brass, time will efface it; if we rear temples, they will crumble into dust;

but when we mould immortal souls, and imbue them with just principles, the fear of God and love for mankind, we engrave on these tablets something which will ever brighten here, and endure through eternity.

But, finally, there are some cases we have to deal with, which cannot be managed by any of these means. I refer to those men who will not yield themselves to our method of cure, but come and go, and repeat it every month, if possible. To meet such cases, I recommend that a petition be sent to our law-makers, for authority to confine them a limited period, until the system can be purged of all alcoholic poisons, and a new life began. If such were placed where they could not drink, for say thirty or sixty days, they would thank us for our surveillance.

May God in his wisdom so guide each one as to bring all things to work for his glory, and the salvation of the lost.

STATISTICS OF INEBRIETY.

BY WILLARD PARKER, M.D., PRESIDENT OF NEW YORK STATE INEBRIATE ASYLUM.

Having been requested to present some statistics in regard to alcoholism and its commercial relations, I submit the following:

Life Insurance Companies, both in this country and abroad, have for a number of years been at work preparing a table, which shall accurately show the influence of inebriety upon their risks. I give below the results arrived at by the distinguished English actuary, Mr. Neison, who took a prominent part in this investigation.

I. When in a given number of risks ten temperate persons die, between the ages of fifteen and twenty inclusive, eighteen intemperate persons die.

II. When in a given number of risks ten temperate persons die, between the ages of twenty-one and thirty inclusive,

fifty-one intemperate persons die, or the risk on an inebriate is more than 500 per cent. greater than on a temperate person.

III. When in a given number of risks ten temperate persons die, between the ages of thirty-one and forty inclusive, about forty intemperate persons die, or the risk is increased some 400 per cent.

Hence insurance companies avoid risks on inebriates, as they would on consumptives, or those suffering from Bright's disease, &c. These companies have investigated this matter, not as philanthropists or reformers, but simply from a *commercial* point of view.

I append below, tables prepared by Mr. Neison, showing the difference in the chances of duration of life between persons of sound constitution, and those whose vigor is impaired by alcohol.

A temperate person's chance of living is

at 20	- -	44.2 years,
at 30	- -	36.5 "
at 40	- .	28.8 "

An intemperate person's chance of living is

at 20	- -	15.6 years,
at 30	- -	13.8 "
at 40	- -	11.6 "

Dr. Elisha Harris, late Medical Registrar of Vital Statistics to the Metropolitan Board of Health of New York, has very kindly furnished me with the following reports from the Register of 1869.

There were presented, at the office, during that year, 278 certificates of death from delirium tremens, 192 of males, and 86 of females. Assuming the population of New York to be a million, this gives us one death from delirium tremens to every 3597 persons.

It is known however, that a large number of the deaths from inebriety are not so reported, on account of the opprobrium which attaches to deaths from that disease.

The certificates of death from diseases of the brain, liver and kidneys, organs specifically affected by alcohol, were as

follows: from diseases of the brain, 689; liver, 118; kidneys, 562; making in all, 1369.

Dr. Harris states it as his opinion, that at least 20 per cent. or 273 of these cases, were the immediate results of alcoholism.

This number, added to the number of those reported as dying from delirium tremens, gives us 551 deaths from alcohol, or one to every 1815 inhabitants.

Again, many of those addicted to the use of alcohol, when injured, or attacked with fever, pneumonia, &c., die, that otherwise would recover.

Taking all these facts into consideration, Dr. Harris states it as his belief, that the annual number of deaths from alcohol in cities, is in the proportion of 100 to every 100,000 inhabitants.

Let us now consider, what is the annual loss to the City of New York by alcohol.

An ordinary laborer is capable of producing two dollars a day, during 300 working days in the year, or six hundred dollars.

Estimating the population as a million, we have as the actual loss incurred, 600×1000 or $600,000, if the victims were laborers.

But many of those who die from alcoholism, are capable of producing annually $6000 instead of $600, thus greatly increasing the amount.

The commercial loss however, is not all, for we have to consider also, that in many cases, the families of inebriates must be supported at public expense, and the inebriate himself, treated during his last illness in, and buried from, a public institution.

It has been shown that a large percentage of the children of inebriates are idiots.

Dr. Howe, of Boston, has in his institution some 300 imbecile persons, of whom 145 are the offspring of intemperate parents.

Statistics from similar institutions in England, Ireland and St. Petersburg, show that at least 50 per cent. of the patients are drunkards' children.

Prof. Munro, of England, has made the following interesting statement.

He has, under his charge, two societies of operatives, one composed of total abstainers, the other of those, who use spirituous or fermented liquors.

In the former, the average time of sickness in a year to each member is $1\frac{3}{4}$ days, in the latter it is $11\frac{7}{8}$days; the death rate in the former is $\frac{2}{5}$ of one per cent., in the latter $1\frac{1}{2}$ per cent.; or, assuming the membership of each society to be 1000, we have four deaths in the former to fifteen in the latter.

Considering a day's labor as worth two dollars, we have lost by sickness to the former $3500, while to the latter we have the aggregate loss $23,750.

In examining the history of patients in the Asylum at Binghamton, I observed that but few of them were the children of inebriates, and asked the superintendent the cause.

His reply was, that they were to be found in penitentiaries, or in public institutions for the idiotic and insane.

The medical treatment of inebriety is so new, that it is difficult to obtain an accurate knowledge of the proportion of cases cured.

During the past two years, 476 patients have been treated at the Asylum at Binghamton, of which Dr. Daniel G. Dodge is now superintendent, of which number, 163 have remained well since their discharge, 94 have relapsed, and 219 have not been heard from.

This gives $63\frac{1}{2}$ per cent. of those heard from that have remained cured.

Assuming that an equal proportion of those that have not been heard from, have been cured, we have in all 302 cures.

If those cured had been ordinary laborers, earning $2 daily during 300 working days in the year, we would have an annual saving to the State of 600×302 or of $181,200.

These patients, however, were largely composed of merchants, clerks, professional men, and farmers, making the actual amount much greater.

From the Sanitarium at Media, Penna., we have the follow-

ing report, carefully prepared by Dr. Joseph Parrish, its able Superintendent, giving as the proportion of cases cured, about forty per cent.

The Pennsylvania Sanitarium at Media, Pa., was opened for the treatment of alcoholic and opium intoxication in June, 1867. Received since that time, 95 married, and 73 single men. Total 168. Average age, 36 years. Of these, nine were habituated to the use of opium.

The time spent in excess, by these persons previous to their admission, amounts in the aggregate to 1542 years, or an average to each person of over 9 years.

We have been able to trace most of those who have left the Institution, in their subsequent pursuits, with the following results.

Died of Chronic Alcoholism, 6; Pulmonary Consumption, 4; Heart Disease, 2; Delirium Tremens, 2; Opium Poison, 2; Homicide, 2; Suicide, 2; Paralysis, 1.

Some are apparently beyond the reach of human aid, unless under the restraints of institution life.

A large number have improved, and are able to attend to business more punctually than before, but yield to an occasional debauch, and are not counted as cured, and yet they are more productive than formerly.

Sixty-seven can be referred to as doing well; and the following moderate estimate of their productive value, shows what they are now annually worth to the State.

21 Clerks,	commercial value	of each,	$600	$12,600
11 Merchants,	"	"	3,500	38,500
7 Physicians,	"	"	3,000	21,000
5 Lawyers,	"	"	2,000	10,000
4 Farmers,	"	"	1,500	6,000
4 Mechanics,	"	"	1,500	6,000
4 Manufacturers,	"	"	3,500	14,000
2 Sea Captains,	"	"	2,500	5,000
2 Liquor Dealers,	"	"	2,000	4,000
1 Justice of the Peace,	"	"	1,500	1,500
1 Druggist,	"	"	3,000	3,000
1 Agent,	"	"	600	600
1 Actor,	"	"	1,500	1,500
1 House Painter,	"	"	1,500	1,500
2 Retired Persons,	"	"	4,000	8,000
67 who are saving each year to the State,				$133,200

In regard to the Washingtonian Home at Boston, I have received the following facts from the superintendent, Mr. Wm. C. Lawrence.

Up to Nov. 1st, 1870, 3462 patients have been admitted. As they come from all parts of the country, and many remain but for a short time, he has no means of giving an accurate result, but from all that can be learned, it is his opinion that 33⅓ per cent. of the patients are *permanently* cured, and a large percentage of the remainder, greatly benefited.

Dr. Day, who has recently opened the Greenwood Institute, in Massachusetts, states that sixty patients have been admitted, about seventy per cent. of whom he believes he shall cure, they being from the better class of cases.

The Inebriates Home, in Brooklyn, of which Dr. Theodore Mason, is president, has had since its organization 555 admissions, inclusive of 94 re-admissions, and 59 persons so re-admitted.

Of this number, 350 had been previously imprisoned for drunkenness, and 85 were transferred by process of law, from prison to the Home.

The superintendent, the Rev. Mr. Willett, states that although unable to give accurate figures, owing to the fact, that a large majority of the patients move away, in search of new associations and employment, where they are not known, it is his belief that, fully one-third of the cases treated, recover permanently.

From the Washingtonian Home, in Chicago, we have intelligence through Dr. P. J. Wardner, the superintendent, as follows:

Since the Home was established, it has received 714 patients. A large number have been brought here from the Bridewell, after being pardoned by the Mayor. Of 71 discharged, since I assumed the superintendence, the following record is made—39 cured, 8 doubtful, 15 hopeful, and 9 hopeless.

When the State once realizes the destructive influence which alcoholism exerts upon life and property, it will establish asylums for the treatment of the disease, and enact laws to protect the citizen against a scourge which destroys more lives than either cholera, small-pox, or yellow-fever, which are now so carefully quarantined.

CHAPTER ON LAWS

REGULATING THE ADMISSION OF INEBRIATES TO ASYLUMS.

EXTRACT FROM CHARTER OF NEW YORK STATE INEBRIATE ASYLUM, INCORPORATED MARCH 27, 1857.

§ 4. The object of this Institution shall be for the medical treatment and control of the inebriate.

§ 9. Said Institution shall have power to receive and retain all inebriates who enter said Asylum, either voluntarily or by the order of the committee of any habitual drunkard. All poor and destitute inebriates who are received into said Asylum, shall be employed in some useful occupation in or about the Asylum. Said inebriates shall have all moneys accruing from their labor after the expenses of their support in said Asylum shall have been paid, which shall be sent to their families monthly. If said inebriates have no families it shall be paid to him or her on his or her discharge from said Institution.

§ 10. The committee of the person of any habitual drunkard, duly appointed under existing laws, may, in his or their

discretion, commit such habitual drunkard to the custody of the Trustees or other proper officers of said Asylum, there to remain until he shall be discharged therefrom by such committee.

From Special Act passed March 31, 1865.—§ 1. No person shall sell or give away any strong or spirituous liquors, or wines, or fermented liquors, or opium, or tobacco, to any patient belonging to the New York State Inebriate Asylum.

§ 2. Whoever shall sell or give away any strong or spirituous liquors, or wines, or fermented liquors, or opium, or tobacco, to any patient belonging to the New York State Inebriate Asylum, shall forfeit fifty dollars for each offence, and shall also be guilty of a misdemeanor.

EXTRACT FROM AN ACT TO INCORPORATE THE INEBRIATES' HOME FOR KINGS COUNTY, N. Y., PASSED MAY 9, 1867.

§ 2. The said corporation shall have power to receive and retain all inebriates who enter said Home, either voluntarily or by order of the Trustees, as hereinafter provided, for such period as said Trustees may deem for the benefit of such inebriates, not exceeding six months.

§ 4. The said Trustees shall have power to visit the persons confined in the jail or penitentiary of Kings County, for intoxication or habitual drunkenness as often and at such times as they may deem advisable; and may determine from time to time who of the persons so confined in said institutions are fit and proper subjects to be transferred to said Inebriates Home. Whenever said Trustees shall determine, pursuant to their By-Laws, that any such person is a fit and proper subject to be so transferred, the President of said Inebriates' Home shall make out and sign a certificate stating the fact that said Trustees have determined that such person is a fit and proper person to be so transferred, and directing the keeper of said jail or Penitentiary to deliver such person to the keeper of said Home, which certificate shall be filed with such keeper. Upon receiving such certificate, the keeper shall forthwith transfer such

person to said Home, there to be detained pursuant to the first section of this act.

§ 6. Upon becoming satisfied by return of a commission as heretofore provided that any person is an habitual drunkard, and incapable, in consequence thereof, of conducting his or her own affairs, said Justice shall have power, in his discretion, to issue his warrant, committing the person so found to be an habitual drunkard to the custody of the said "Home," to be detained in the said "Home" for such period, not exceeding one year, as the said Justice may deem proper, and such warrant shall be executed by any member of the Metropolitan Police. Any such warrant, duly issued, shall be full and sufficient justification for all acts done by any properly authorized officer, under and in accordance therewith. Such order of commitment may at any time be vacated or modified by any Justice of the Supreme Court, on cause shown.

§ 8. The estate of any person committed to such "Home," and the person committed, shall be liable for the support of such person therein, and the committee of every such person shall pay out of his estate such reasonable and proper sum as shall be fixed by the Justice ordering the commitment.

EXTRACT FROM ACT OF INCORPORATION OF THE WASHINGTONIAN HOME OF CHICAGO, APPROVED FEBRUARY 16, 1867.

§ 2. The object of this incorporation shall be the founding and maintenance of an institution for the care, cure and reclamation of inebriates.

§ 5. Any persons sentenced by the authorities of the City of Chicago to the Bridewell or House of Correction, for intemperance, drunkenness, or for any misdemeanor caused thereby, may, with the consent of the proper officers of said "Home," be received and detained as inmates of said "Home," in lieu of the Bridewell or House of Correction, until the expiration of such sentence, and when any such person has been committed to the City Bridewell or House of Correction for any such misdemeanor caused by intoxication or for drunkenness, either

Justice of the Police Court may, with the consent aforesaid, upon application, cause him to be transferred to the Washingtonian Home for the unexpired term of his sentence.

§ 6. Said "Home" may cause such mechanical or other employments to be carried on under the control of the same, and may require its inmates to perform such labor as in the opinion of the officers of said "Home" may be usful or necessary to facilitate the recovery of its inmates or promote their welfare, and every authority necessary or convenient to carry into effect the provisions of this act is hereby conferred on said corporation.

§ 7. It shall be the duty of the Treasurer of the County of Cook, and the Treasurer of the City of Chicago, or of the officers of either into whose hands the same may come, or be paid, to pay over to said corporation, in quarterly installments, for the support and maintenance of said institution, ten per cent. of all moneys received for all licenses granted by authority of said county or city, for the right or privilege to vend or sell spirituous, vinous, or fermented liquors within the said County of Cook and City of Chicago.

EXTRACT FROM LAW INCORPORATING THE PENNSYLVANIA SANITARIUM, ESTABLISHED IN 1867.

"Any person addicted to the intemperate use of narcotics or stimulants, may, at the discretion of the proper officer of the institution, be received for custody or treatment, either upon voluntary presentation, or, if a declared habitual drunkard, upon presentation by such person's legally constituted committee; or, if having no committee, upon presentation by such person's guardian, or next friend, who produces a certificate of two physicians, setting forth that they have examined the person so presented by his guardian, or next friend, and the result of their examination; which certificate must be verified by the oath or affirmation of its signers taken before a judicial officer, having authority to administer oaths, and have the written attestation of such judicial officer, that the physicians named are

practitioners in good repute, and that the signatures professing to be theirs are genuine."

The following form of certificate will meet the provisions of the law:

CERTIFICATE.—The undersigned having examined the case of and being satisfied that he is addicted to the intemperate use of are of the opinion that he is a fit subject for treatment at the Pennsylvania Sanitarium.

Given under our hands this day of 18 .

M. D.

M. D.

This must be verified on "oath or affirmation of its signers," before a judicial officer, who will attest the same in due form.

EXTRACT FROM AN ACT TO INCORPORATE THE WASHINGTONIAN HOME, BOSTON, MASS., 1869.

A corporation by the name of the Washingtonian Home, for the purpose of providing a retreat for inebriates, and the means for reforming them, with all the powers and privileges, and subject to all the duties, liabilities and restrictions set forth in the forty-fourth chapter of the Revised Statutes.

EXTRACT FROM CHARTER OF MARYLAND INEBRIATE ASYLUM.

§ 1. The Maryland Inebriate Asylum is by that name incorporated and constituted a body politic and corporate.

§ 5. The said board of trustees shall have power to receive and retain all inebriates who enter said Asylum either voluntarily or are there placed by the order of any court, or by the order of the committee of any habitual drunkard, or if such drunkard should be a minor, by the order of his or her parents or guardian; and the said board of trustees are authorized and empowered to employ all inebriates who are received into said

Asylum in some useful occupation in or about the said Asylum: said inebriates shall have all moneys accruing from their labor, after the expenses of their support in said asylum shall have been paid, which shall be sent to their families monthly: in case the said inebriates have no families, it shall be paid to him or her at their discharge from said Asylum.

CALIFORNIA.

The law of California incorporating an Institution for Inebriates, has not come to hand.

TEXAS.

A letter from Texas gives information that the Legislature of that State, has passed an act incorporating an Institution for the Cure of Inebriates, and appropriating one hundred thousand dollars for its construction, &c.

ANNOUNCEMENTS.

NEW YORK STATE INEBRIATE ASYLUM.

The following announcement is respectfully submitted to the consideration of the medical profession, and to the public in general:

It is believed that the experience of the past five years has demonstrated not only the utility but the necessity of the institution known as the NEW YORK STATE INEBRIATE ASYLUM. We speak advisedly when we affirm that at no time has its prospect for usefulness been more promising, or has it been in so good a condition, so far as the treatment of patients is concerned, as it is now. We have sought to make it what it was originally intended to be, an asylum for the treatment of inebriety, and a reformatory Christian home.

There are very many persons in our State, and throughout the country, the victims of a terrible mania for drink, who need the salutary treatment which this Institution affords, and who, without such aid must in all human probability perish. We, therefore, disclaiming every object except an earnest desire to aid in restoring to their friends and to society, a class of men fallen indeed, but not beyond recovery, would earnestly commend this Institution as an efficient means for securing an end so important and inestimable.

We deem it proper to state, that ample means are provided to meet the physical, intellectual and religious wants of the patients. The Asylum occupies a remarkably healthful and beautiful site. It is furnished with baths, and a great variety of amusements; with a good library and reading room, which is supplied with the leading daily newspapers and the American and British magazines.

The rules of the Institution require *regularity* in regard to meals—the hours of retiring and rising—and the attendance on the religious exercises of the establishment.

The Asylum has been placed under the charge of DR. DANIEL G. DODGE, a man of superior administrative qualifications, and towards whom there is but one sentiment prevailing with the officers of the Institution and among the patients, that of profound respect for him as a gentleman, and confidence in him as a skillful physician.

By order of the Trustees,
REV. SAMUEL W. BUSH, Register.
BINGHAMPTON, N. Y., *Dec.* 1870.

WILLARD PARKER, M.D.,
New York, N. Y.,
President Board of Trustees.

WASHINGTONIAN HOME,

FOR THE CURE OF INEBRIATES.

ESTABLISHED 1857.

Applications for admission to be made to the Superintendent,

WM. C. LAWRENCE,
BOSTON, MASS.

INEBRIATE'S HOME FOR KINGS COUNTY,

Shore Road, near Fort Hamilton,

LONG ISLAND, NEW YORK.

This Institution originated in the desire of a few earnest men to ameliorate the condition of inebriates, and especially those who alternate between the tavern, the police station, and the prison. It is admitted by judges, criminal lawyers, and others, "that while it would be difficult to point out a single instance of reformation brought about by incarceration in a jail, there are at the same time presented to the public view, hundreds of proofs of the degrading and hardening process of prison associations."

Deeply impressed with these convictions, an organization was formed and duly incorporated in the year 1866, for the purpose of establishing a Home for all classes of inebriates.

At the following session of the State Legislature, a grant was obtained for this purpose, and a large house and grounds were leased in Brooklyn, to carry out the object. The success of the experiment, during the first year, far exceeded the most sanguine expectations of the promoters of the Institution. The house was crowded beyond measure, and large numbers were refused admission, for the want of the necessary accommodations.

Employment is found for every free patient. Mechanics, tailors, shoemakers, &c. work at their respective callings. There is also a small printing office, and the annual reports and other printed documents are worked off by compositors and pressmen, several of whom have from time to time sought a refuge in the Institution. The farm is under cultivation, and this department occupies most of the free labor of male patients, and supplies the Home with hay, corn, milk, and vegetables.

The mansion house, at present occupied for the Home, is beautifully situated on the banks of the Narrows, commanding a view of the highway of the ocean, the Upper and Lower Bays, Staten Island, and the distant shores of New Jersey.

The following is the list of officers for the present year:

HON. JAMES S. T. STANAHAN, *President.*
HON. JOHN DIKEMAN, *Vice-President.*
THOMAS E. BUCKLEY, *Treasurer.*
REV. JOHN WILLETT, *Secretary and Superintendent.*
HON. S. D. MORRIS, *Counsel to the Corporation.*
LEWIS D. MASON, M.D., *Physician.*
THEODORE L. MASON, M.D., *Consulting Physician.*

WASHINGTONIAN HOME OF CHICAGO.

Located at 566, 568, 570 & 572 West Madison Street.

ESTABLISHED IN JANUARY, 1867.

C. J. HULL, *President.*
H. C. MOREY, *Secretary.*
T. DAVIS FITCH, M.D., *Consulting Physician.*
P. J. WARDNER, M.D., *Superintendent.*

COMMITTEE ON ADMISSIONS.

DR. D. A. COLTON, DR. T. D. FITCH, J. L. DRAKE.

Persons living at a distance may be received on the order of the Committee of Admission.

Communications should be sent to DR. P. J. WARDNER, Superintendent.

PENNSYLVANIA SANITARIUM.

At Media, Pennsylvania, fourteen miles from Philadelphia, on the West Chester and Philadelphia Railroad.

This institution has been established for the treatment of intoxication from alcoholic liquors, opium, and other narcotics. The building is convenient; the rooms are airy, lighted with gas, and tastefully and liberally furnished.

A large parlor, billiard-room, library, and music, afford means for social intercourse and entertainment.

Patients are treated and trusted, with special reference to preserving their self-respect.

For gentlemen who desire to rid themselves of the habit of alcoholic or opium excess, the Sanitarium offers the comforts of a home, the healthful surroundings of a salubrious district of country, with such hygienic influences as may relieve the physical causes of intoxication, where they exist, and such moral support as may strengthen the will to avoid future indulgence.

Billiard room and table free.

Two daily mails, and telegraphic communication with all parts of the country.

Payments quarterly in advance.

Terms vary with size and location of rooms.

Address, JOSEPH PARRISH, M.D., *President*,
MEDIA, PA.

GREENWOOD INSTITUTE.

(Eight miles from Boston, on Boston and Maine Railroad.)

This Institution is established for the reception and treatment of patients suffering from disease, or derangement of the nervous system, caused by overtaxing the brain, by too sedentary habits, or the excessive or injudicious use of alcoholic or narcotic stimulants.

From fourteen years observation and experience, I am convinced that the diseased organism can be restored to health in a large proportion of cases, and that inebriety is as amendable to proper treatment as other Pyschological maladies.

Many hundreds of such patients have been reclaimed from an apparently *hopeless* condition to lives of respectability and usefulness, and restored to domestic love and happiness.

I am happy to be able to state to the friends of victims to the fearful disease of *Narcotism* (opium habit), that they need not despair of the full restoration of the unhappy slave to this terrible vice.

I purpose for the present, to receive patients of both sexes, being painfully aware, that, heretofore, women had no asylum where they could seek a cure from the above diseases.

The terms for board and treatment are from fifteen to thirty dollars a week, varying according to the accomodations required. In cases requiring extraordinary care and attention, there will be a proportionate extra charge.

All inquiries addressed to me at Greenwood, Mass., will be immediately answered.

Patients are expected to remain three months, unless I should think them fit to be discharged within that time.

Payment will be required in advance. ALBERT DAY, M.D.,
Superintendent and Physician

Boston Office, Room No. 11 Tremont Temple. Office Hours, 10 to 12 o'clock A. M.

GREENWOOD, *Dec.* 1, 1870.

MARYLAND INEBRIATE ASYLUM.

CHARTERED 1860,

Under a law which authorizes the Compulsory Confinement of Inebriates.

Disappointed in opening the Institution on 1st of January, 1870, in buildings selected for that purpose, it is hoped that active operations will be begun in 1871.

No location for the Asylum has yet been secured. A fund of about $30,000 has been subscribed.

Officers: Alex. C. Robinson, M.D., *President.*
Henry C. Kirk, *Treas.*
Baltimore, Md. Stewart Brown, *Sec.*